

MOODY BIBLE INSTITUTE MONTHLY

JANUARY, 1930

Snow Flakes

B. L. MITCHELL THORNTON, ELMIRA, N. Y.

The snow came down, I held my breath,
White flakes, that I compared to death;
Above the leaf-strewn tulip bed,
Above the lily's ashen head,
The snow came down so white and still,
O'er sodden path and leafless hill.

The snow came down, I shut my eyes,
Then opened them in glad surprise;
New beauty wrapped the clover brown,
The barren field, the road to town;
And everywhere such beauty shone
As never summer days had known.

So death, perchance, may be as kind
To broken lives and failing mine,
To bodies withered, brown and sure,
That feebly greet the coming year;
A grace its coming may bestow,
A beauty like no falling snow.

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JANUARY, 1930

EDITORIAL NOTES

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."
Cut from the Loaf —Matthew 18:2, 3.

We wish our readers would open their Bibles at this chapter, and read it again as far at least as verse 14.

We intend to follow the example of our Lord in our New Year issue, and set a child in the midst of it. The almost horrifying description of a modernistic Sunday-school in a following editorial gives the reason or occasion for it.

We place next to that editorial a brief paper by a veteran Sunday-school missionary, Rev. D. C. Smith, who tells us how the downward drift of things may be met, but the article which comes after that places a danger signal even there. Dr. Squires, of the Presbyterian Board of Education, who wrote that article originally for *The Presbyterian*, is an observer and counsellor to whom all of us should give heed.

We believe, however, that the most effective antidote to the spread of error is the promulgation of the truth, hence the contribution "Seven Great Facts about the Church," from the warm heart and the facile pen of Dr. Marsh, of London, England. How could any pastor or Sunday-school superintendent permit such things to be carried on as are portrayed in "A Modernistic Sunday-school," if he had any real conception of the meaning, the basis, the price, the power, the name, the mission and especially the Head of the Church?

But the promulgation of the truth is more than the mere telling of it. It includes a demonstration of its working and its effects in human experience and conduct. Hence the thrilling "Story of a Redeemed Savage," by Missionary Clarke in this issue, and the interesting words of an earnest personal soul-winner, Rev. R. I. Humberd, in what he has to tell us under the title, "The Passion to Produce Our Kind."

Other things of like character will be found in our Missionary Department this month, and in Sermon and Scrap-Book and Truth Illuminated. But back of them all are the prayers, the united prayers, of our Editorial Board, our Publication Manager and our office staff that the blessing of God may accompany the reading of every page, and bring to every reader in the best and holiest sense of the word, a "Happy New Year."

January, 1930

Readers may recall our protest against the recommendation of the International Council of Religious Education that the Bible no longer form the entire lesson material in the Sunday-school. The International Council suggested that the curriculum be broadened

to include literature upon prohibition, law observance, world peace, social hygiene and kindred subjects. That some of the denominations have consented to this program is evidenced by the new graded lessons now being promoted by their publication houses. They are not only putting less Bible into the lessons, but the accompanying literature shows the unmistakable marks of modernistic preparation. Here are a few samples of that literature:

"Christianity is one of many religions."

"Evolution has permeated our thinking to the extent that every other explanation has sunk into the background."

"It is possible to make fetishes of some of our best Christian practices, like reading a verse from the Bible every day."

What do evangelical pastors, parents and Sunday-school teachers think of the above?

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Under the new plan referred to above, all lesson material is child-centered rather than Bible-centered. It is said that "the teacher should remember that this is a student-centered lesson. By this is meant that merely imparting information is not

enough, but that the aim should be to develop a certain attitude in the mind and a certain conduct in the life of the student."

The Bible passages therefore, do not suggest, but rather support the lesson. In other words, the pupil is supposed to discover the problem and then go to the Bible to see what it has to say on the problem. Thus there are some lessons in which the Bible contacts are necessarily strained from their actual meaning.

We believe that instruction should be child-centered in a certain sense, that is, we must understand the mind of the child so that the truth to be taught can be adapted to his understanding. But care must be exercised in applying this principle to the study of the Bible. Even a child must know that before he can ascertain what the Bible teaches he must have an understanding of *what the Bible actually says*.

In our efforts to make the lesson child-centered there is a danger that the pupil or the teacher may read into the biblical passage his preconceived ideas and opin-

ions. Teaching the Bible according to a child's understanding does not mean teaching it according to his liking. Moreover, while it is not difficult to find isolated verses which will substantiate almost any lesson we may want to teach, there is danger that we will strain their relationship to the context.

Thus it is evident that the entire principle is wrong. The only way that childhood and adolescence can know the Word of God is to give them direct access to its utterances.

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A son was soon to bless the home of Manoah and his wife, and Manoah prayed for wisdom concerning the rearing of the child: "O my Lord, . . . teach **For Parents** us what we shall do unto the child that shall be born . . . How shall we order the child, and how shall we do unto him?" (Judg. 13:8, 12)

Manoah must have been greatly surprised when the angel of the Lord said not a word concerning the rearing of the child, but proceeded to inform him how the mother of the child should live, what she must not do. How very suggestive!

"How shall we train our child?" is the ever recurring question raised by parents. Back from the Lord comes the answer, "Train your child right by living right yourselves."

That is the first principle, the supreme essential of correct child training; parentage of the right kind. Parental influence will far outweigh parental advice.

Parents, you cannot escape it! What you are and what you do will be the paramount determining factor in the making of your child's character, the usefulness of his life in the world, and the eternal weal or woe of his soul.

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Frederick the Great was pre-eminently a military man, yet he is credited with giving such an impulse to rationalistic inquiries that eventually rationalism became the fashion in **For Teachers** Germany and spread rapidly to other countries, penetrating into the inmost sanctuaries of theological institutions.

A great philosopher commenting on this says: "It was bad enough to destroy the bodies of men in a heartless war; it was worse to nourish those principles which poisoned the soul and spread doubt and disguised infidelities among the learned classes."

Jesus said, "Whoso shall offend one of these little ones which believe in me, it

were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Rev. Guy Edward Mark, of Somerville, Mass., furnished us this editorial note and the preceding one. He said we might use them as fillers, but we have placed them here, because we ourselves could have written nothing better or timelier for this page.

† † †

From time to time we have raised our little protest against the establishment of a U. S. Department of Education, which happily does not look as

Evolution for the Farmer menacing now as it once did. However, a fresh argument against it came to light in an address at the University of Virginia, last summer.

The speaker represented the Board of National Missions of the Presbyterian Church, U. S. A., and said he was "speaking for the churches."

And what did he say? He said that the total policy of the National Department of Agriculture was "just another of the inflictions upon country people, a burden too heavy to be borne."

Dear, dear! What is the burden he thus laid at the door of "the secretaries of the department from Jim Wilson, of Tama, to Jardine, of Kansas"? Nothing less indeed than denying the farmers "the intellectual awakening that the universities have had"!

Inconceivable! What awakening had the speaker in mind? An understanding of evolution, if you please! These stupid or wicked secretaries, through their extension agents, had "taught farmers and their sons and daughters, how to cull hens, to make a bonnet, to breed cattle, to select seeds, but they had been silent as to the doctrine that underlies breeding and selection." They had permitted the religious people dwelling in country places to be "misled by fanatics and persecutors about the doctrine of evolution."

Why had not these secretaries fore stalled this? the speaker demanded. Why should they interpret agriculture in terms of trade and commerce? Why should they deny the farmers the intellectual awakening the universities have had? Hear this earnest exhorter for his down-trodden countrymen, as he exclaims,

"The farmer would fain understand his own occupation, and he is given by the government departments an interpretation of the way of life of those who are his competitors! He would worship God after his own manner and he is given no large thoughts, such as stir the imagination of teachers, but exhortation to profit, which he well knows are not likely to come to him!"

We withhold the name of the gentleman who said this, as he may be very young and we would not wish to blight his career when he comes to years of discretion. The report of his speech was sent to us by a college president, and we content ourselves with repeating his comment: "One is accustomed to the brazen methods of modernists, but I think this really goes a shot beyond anything I have yet seen."

A striking illustration of this is given by Prof. George Lyman Kittredge (Harvard) in his outstanding book, *Witchcraft in Old and New England*.
Inaccuracy of Great Men He is speaking of the late President Andrew D. White, of Cornell University, a man of much learning and unusual distinction. In his *Warfare of Science with Theology*, Dr. White expressed his admiration for three men of an earlier day in the following words:

"Younger men in the church to whom honor should be paid, because although in the humbler ranks of the clergy they stood manfully for truth with a certainty that by so doing, they were making their own promotion impossible."

Of the three "younger" men thus commended for renouncing all hope of ecclesiastical preferment, Kittredge tells us that the first was sixty-seven years old when he published his book, and that instead of being "in the humbler ranks of the clergy," he describes himself as a "Practitioner in Physick." The second was a gentleman of independent means neither looking for preferment nor in the ranks of the clergy, and who damaged his health by "continually bibbing of strong and high tasting liquors." The third was Chaplain in Ordinary to King George I, when he published his essay "manfully for the truth," and was advanced to a bishopric two years after it appeared!

Dr. White, who was responsible for these inaccuracies, was in the advance guard of Modernism. This does not mean of course, that the inaccuracies were intentional or that they characterize Modernism. Writers and speakers in the ranks of Fundamentalism are not free from inaccuracies. But the circumstance deserves mention as a cautionary signal for all of us writers and speakers on both sides of every question. Readers and hearers need the caution also, as a help towards the cultivation of a judicial mind and a reserved judgment on disputed questions, until all the facts are in hand.

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Last fall the *Extension Magazine* (Roman Catholic) carried an editorial challenge to our friend, Attorney Charles C. Marshall, of New

One Chance Too Many York, whom our readers remember as the able and alert defender of American liberties against the encroachments of papal sovereignty. He was challenged to have the right of Catholics to vote and hold office judicially determined, because he had charged them with holding a divided allegiance.

Mr. Marshall's reply to the challenge was published in *The Tablet* (Brooklyn, N. Y.) together with an answer thereto by Rev. Dr. John A. Ryan, a well known Roman Catholic theologian. Dr. Ryan asked what right Mr. Marshall had to predict that "a Roman Catholic majority would do (in the United States) just what the Roman Catholic majority and the Pope have done in Italy. The chances," said he, "are easily one hundred to one that they would do nothing of the sort."

We do not know that Mr. Marshall's

reply to Dr. Ryan will be published in *The Tablet*, but we have been so fortunate as to see it, and we venture on the liberty to quote its closing paragraph:

"I have not attempted to suggest remedies, but to point out danger. Dr. Ryan admits danger when he says that against it 'the chances are easily one hundred to one.' One chance in a hundred that America shall go the way of Italy is, in my opinion, one too many."

† † †

Occasionally we have felt it a duty to allude to the way in which the Church is encroaching upon the prerogatives of the State, a concrete illustration of which occurred last fall in the Northwest. Certain members of the American Legion were killed on Armistice Day by members of the I. W. W., who were convicted and imprisoned. New evidence has come to light however, raising a question as to the justice of their conviction, and the Federal Council of Churches has been asked to make an investigation. The National Catholic Welfare Conference and the Central Conference of American Rabbis have joined with the Federal Council, and the "study" is being made.

Why should the churches do this? is the question that arises in our mind. As surely it ought to be done, but have the ordinary processes of law and equity failed to function? If that is the case, may it not be because the ordinary processes of religion have failed to function? If all the churches and synagogues of the Northwest were diligently proclaiming the Word of Jehovah, would such an apathy exist in the courts?

It is a good work to which these religious bodies have set themselves, but is it their best work? Is it the work to which they were divinely called? And if they were to show the same unity and energy in the latter, might it not be that both the American Legion and the I. W. W. would reap the greater benefit in the end? "If they (the prophets) had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings," said the Lord (Jer. 23:22).

† † †

In reading Mr. Coolidge's autobiography we were somewhat surprised but reassured, to have him express great respect for the United States Senate, and to

The United States Senate say that "the country is safe in its hands." He modifies the remark just a little, by referring to great power a single senator may exercise, a veto power he calls it, by preventing the closing of debate. "Nothing is more dangerous to good government than great power in improper hands." This may imply that to his knowledge improper hands in the Senate have sometimes held this power, an implication with which a certain part of the public would find itself in accord. However, he adds that "if the Senate has any weakness it is because the people have sent to that body men lacking the necessary ability and character to perform

the proper functions. The fault lies back in the citizenship of the states."

This is of course true, and it causes regret that the Constitution was ever changed to place that responsibility in the hands of citizenry at large. In other days, when senators were elected by state legislatures there was a better chance to get men of the necessary ability and character, and we believe that a comparison of the results in those days and these will bear out the remark. Happy would it be for the country if our citizens felt a greater responsibility than they do for the men they choose to represent them in the Senate of the United States, perhaps the most influential legislative body in the world.

* * *

A contemporary calls earnestly for a revival. Also he tells us what he thinks to be the conditions that must be met before the revival will come. There must be a whole-hearted belief in the

What is a Revival?

total message of God's Word. The leadership of the church must turn its back on the false wisdom of the university and preach the sufficiency of Christ to meet the needs of lost and helpless men. We must take down our Bible, and in prayer recover our faith in the Christ of the Scriptures. Then there will be a revival.

Now, our conjecture may be wrong, but it seems to us that when those things are all done, we shall not need to pray for a revival. The revival shall have arrived then. Our contemporary says that is the way every other revival has come all down the Christian centuries. Is that really so?

What possibly can bring about a whole-hearted belief in the total message of God's Word, *except a revival?* What can induce the leadership of the church to turn its back on the university and its face toward Christ, *except a revival?* What can recover for the church its faith in

the Bible and the Saviour of the Bible, *but a revival?* In other words, the revival must come first, and these results will follow.

Let us clarify our vision on this important matter. Let us admit our wretchedness and helplessness and cry out to God for mercy, and keep on crying till the heavens open and the rain falls.

* * *

We have heard favorable comment about Maud C. Jackson's article, "The Passing of the Old Church," which appeared in our Christmas issue. In this

A connection we exceedingly Correction regret that by mistake the poem, "Sometimes I Wonder," of which she is also the writer, was not associated with this article. It appeared elsewhere in the magazine, and we are glad now to give this credit to Mrs. Jackson.

A Modernistic Sunday-School

Editorial

IT IS connected with a well-known church of an evangelical denomination in a large city, but we cannot give a correct estimate of its size as on the day we visited it, no announcement of attendance was made.

The opening hour was 9:45 A. M. at which time however, no teachers or scholars were present, but they began to assemble at 10, and thereafter arrivals were numerous.

Class sessions were held first, and the general assembly came at the close.

1. We visited first a class of sophomore girls. The earlier part of the session in this class was used in discussing a social affair which all had attended, teacher included, until 3 o'clock in the morning the night before. Following this discussion, each pupil was requested to pay twenty-five cents towards another function in prospect. Then the regular offering of the class was taken and the attendance marked.

The teacher next announced that she would continue her work of the previous Sunday, and began by asking a girl to give the subject and a resumé of that work. The subject was "Love and Marriage," and the resumé dealt chiefly with the adage, "You cannot teach an old dog new tricks." In other words, the girls thought they could not change themselves enough to make ideal wives.

The teacher progressed further with her work, using as her text-book, the *Good Housekeeping Magazine*, the material being a novel written in letter form dealing with the topics mentioned above.

2. Leaving this class, we next visited a class of high-school girls being taught by a young man, who was using a blackboard in presenting his points and making outlines.

The subject in this class was "Worship,"

and in developing the subject, the teacher led up to this: "Our unseen life controls us as the unseen part of an iceberg controls its visible portion. Therefore, we should spend more time apart and alone. We used to call this thing "prayer," but now we call it "meditation." Prayer was only asking for things, but personal meditation was far more valuable, etc.

3. Our third class was composed of junior high-school girls whose young woman teacher was a university student. The class was just about to close as we entered the room, but one of the girls was giving a summary of what had been discussed during the class session. The summary was as follows:

"Is it as right for girls to smoke as for boys to smoke? Should mixed groups have a chaperon when out at social functions? Why have a different moral standard for girls than boys?"

The assignment for next Sunday's lesson was then given by the teacher substantially as follows:

"As you go out among the boys and girls this week to the weekly social time, listen closely as to what the boys and girls say about the above questions and also watch how the boys and girls act toward each other. Then we will discuss that next Sunday. Also come prepared to tell what is your ideal of a boy or a young man friend."

The closing exercises in the general assembly of the school lasted fifteen minutes. Some classes came in for the assembly but other classes did not. The opening song was "The World is Glad, the World is Bright," by Julia Ward Howe, found in *The Hymnal for American Youth*, a Unitarian compilation.

Following the hymn certain statistics were read; growing out of a questionnaire which had been announced on the previous

Sunday. The questionnaire dealt with the attendance at the church services, and its findings occasioned much hilarity.

Next came a talk on "Friendship," composed chiefly of pertinent quotations from well-known writers on that theme. The talk ended with this question:

"Does your friendship with Friend God stand the strain of difficult situations?"

The closing song was entitled, "I Would Be True," and in announcing it, it was stated that the second stanza would be sung as the closing prayer. There was no other prayer offered in any part or division of the entire Sunday-school so far as we were aware. No reference was made to our Lord and Saviour Jesus Christ. No praise was given to God. No reference was made to records of attendance, and nothing was said pertaining to punctuality. The announcements referred to social affairs, teas, etc. They have a night called "Loafing Night," at which there is dancing in the church, the pastor being present.

The architectural arrangement of the school was good. The equipment adequate, and some of the class-rooms beautifully fitted out. There was a fine group of boys and girls in attendance.

Our reason for visiting this school was that the International Council of Religious Education recommended it as among the best of the representative schools of the city in which it is located. And it certainly was good in its architectural arrangement and departmental organization and administration. But our readers will be impressed with the fact that in its teaching material it seems to have departed far from the Word of God. We understand that similar reports can be given of other modernistic Sunday-schools, and in so far it furnishes a sufficient justification for the work of the Christian Education Course in the Moody Bible Institute.

Problems in Christian Education*

By Rev. D. C. Smith, Hutchinson, Kan.

TEACHING perhaps more than preaching is our task as ministers. Christ was first a teacher and then a preacher. Indeed our sermons should be full of instruction, and on that account expository preaching is usually opportune.

The great need in the church today is Christian education for adults and children. There is an appalling ignorance even among church members of the plain facts of the Bible. The plan of salvation is unknown to many.

If Christian education is so necessary in the operating of the church, then the big task of the pastor, the official board, and every department of the organization, is to teach. Perhaps the most important committee is the Committee of Christian Education.

How Shall the Church Function?

How must the church and her officers function in order best to administer Christian education? Here is where the problems present themselves!

The pastor is the superintendent of Christian education. He must supervise all the departments of the church. He cannot be expected to attend to all the teaching details, hence he must have trained assistants. This involves a leadership class or a teacher training class, which must prepare consecrated men and women for leadership in the various departments of the church.

To make such a training class function the year around will test the tact, the persistence and administrative talents of the pastor and his advisers.

This is a fundamental problem, but its solution is just as essential to Christian education as is normal instruction for teachers in the public schools. There would be a tremendous protest on the part of the patrons of our public schools were the school authorities to be as lax in the educational requirements as the church is regarding its Christian educational leaders.

Public school teachers must be thoroughly informed regarding the subjects they are expected to teach. They must be acquainted with the textbooks, and must not be ignorant of pedagogy. So the teacher of Christian education must know his Bible, must be acquainted with the way of life, and must know how best to present this information to his pupils.

The Vacation Bible School

Notwithstanding its various handicaps,

*This is the gist of a paper read before the fall meeting of the Larned Presbytery. Its author, who has just retired after fifty years of active service in the ministry, wears a gold button awarded him by the Board of National Missions of the Presbyterian church in recognition of thirty-eight years as synodical superintendent and Sunday-school missionary. During the last twenty years he has been the apostle to the little churches and weak Sunday-schools in western Kansas, and has assisted in the organization of a dozen churches and many Sunday-schools.—Editors.

the Sunday-school has done and is doing a noble work, and has made and is making a magnificent contribution to the religious training of the children and youth. However, everyone will agree that fifty-two hours a year for the child's religious education is scarcely a fair balance to the 1,080 hours he receives of secular education in the public schools during a nine months term. Even when the pupils are released one hour a week for Week Day Church School, it totals only thirty-six more hours.

Hence the need of a Vacation Church School, or as we used to call it, Daily Vacation Bible School. If this is conducted for four weeks we have about the same number of hours as the weekly sessions of Sabbath-school for a whole year.

The Week Day Church School

The Week Day Church School is being conducted in many of our cities and towns. In some places this is done by the public schools releasing the pupils one hour a week to go to their respective churches and receive Bible instruction from the pastor and teachers. In other places the churches employ a teacher who teaches the Bible in the various grades. Still another method pursued is to allow the different pastors to take turns in teaching the Bible in the school.

The total enrollment of pupils in all Week Day Church Schools of Kansas, alone, is about forty thousand. *The Kansas City Star* stated that a tabulation of the work of the Week Day Church Schools of Kansas City, Kan., for the past year, showed an enrollment of 11,122 persons. There were 502 workers. The report showed that 816 boys and girls were added to the Sunday-schools and 367 became members of churches.

Rural Districts

One of the greatest problems of Christian education, and one which challenges every resource of the Sunday-school missionary, is the training of the boys and girls of rural districts, particularly in sparsely settled parts of our country.

Many Sunday-schools have been organized in the country and much good has been done. Of course, many difficulties have attended these efforts. While we find some of the best people in the country, often it is impossible to sustain a Sunday-school on account of the lack of leadership.

The automobile has seriously interfered with the existence of country Sunday-schools. Many prefer going to a neighboring town to attend church, and visiting friends far and near has become a habit, much to the detriment of the Sunday-school.

During the past few years one denomination has been trying a new method of reaching the boys and girls of rural districts. It recognizes the fact that the

children of the rural districts do not enjoy the same opportunities for Christian education that the youth of the towns and cities have. A teachers' manual of Bible lessons has been published and this is placed in the hands of the rural teacher free, with the consideration that she use it during the school term in giving the pupils at least one hour of Bible instruction each week at such time as may be found most convenient.

This appears a splendid method to reach all the children of a rural district, and a Christian teacher is given a wonderful opportunity for building up character and directing the moral and spiritual as well as intellectual training of the children.

Bring the Pupil to Christ

Finally let us always remember that the chief aim in Christian education is bringing each pupil to Christ. Christ magnified child life. He put the child, not the adult in the center of the group. He rebuked the disciples when they argued that adults had prior claim to His time:

*"Suffer little children to come unto me."
"Take heed that ye despise not one of these little ones."*

MR. MOODY'S BIBLE

In an editorial article, the *Student Movement* laments the slow progress made in regard to the systematic study of the Word of God; and this, in spite of the fact that the members of Bible study circles number some four thousand. Of Bible readers (more or less in earnest) there are plenty, but it is the study that counts, and there lies the lack. The editor says:

Some years ago, we visited the home of the late Mr. D. L. Moody, at Northfield, in the company of Mr. Mott. Among other relics preserved in the house is Mr. Moody's Bible. The Book was the most worn we have ever seen. Each page bore traces of use. The edges of each leaf showed signs of having been handled incessantly. Mr. Mott noticed the worn condition of the Book and exclaimed:

"Look at that! That's where the work was done."

Yes, that is where the work is done. Work? Perhaps in that word is to be found the key to our problem. Do we put work into our Bible study?

Certain it is that the great minds that have stirred the world with spiritual force have been those who not only read but studied the Book; and, doing so, found that its divine inspiration was not a matter of the intellect, but of the heart. To know the Bible is to feel the Spirit breathing through it, and revealing the truth to the devout heart. As the editor well says: "A few score of Bible study enthusiasts in the colleges would solve most Bible circle problems"—and we need more such in Christian homes as well.—*The Christian*.

Moody Bible Institute Monthly

Nearly 2,000 guests registered at Founder's Week Conference last year

Relation of Character Education in Public Schools To Week-day Religious Education

By Rev. Walter Albion Squires, D.D., Board of Christian Education

(Reprinted from The Presbyterian, and Abridged)

DURING the past few years a movement for character education has spread all over the country. Many states have developed elaborate character education courses. Cities have taken a hand in the work and have in many cases developed their own program for training their pupils in morals.

A Significant Phenomenon

This shift of public school emphasis from the intellectual and utilitarian basis to a basis more idealistic, is one of the significant educational phenomena of our day. It is due to the fact that American public school leaders no longer conceive of their task as the mere training of the pupil in knowledge and skill, that they no longer regard their work as having as its chief objective the fitting of the pupil to earn a living. They now conceive of the teacher's task as helping the pupil to become something.

This movement in public education has a deep significance for religious education. It indicates that the public school teacher has come to recognize her task in terms near akin to the terms in which the church school teacher conceives her task. Secular education and religious education, severed by that element in our national policy which sets Church and State in separate categories, are now drawing together, in so far as their objectives are concerned.

Church School Teaching Shifting

This drawing together has not all been due to changes in the public school teacher's point of view. Religious education has been undergoing changes, too. Whether we approve of the change or not, we must recognize, if we are well informed, the fact that the objectives of church school teaching have been shifting. Conversion and the assurance of a future life in heaven were once primary objectives of the Sabbath-school teacher in her work for the pupil.

The church school teacher of today thinks more largely in terms of character to be attained and manifested in the life of the pupil in the present existence.

These two movements, one in the public school and one in the church school, have great possibilities for good, since correlation between these two great educational influences is highly desirable. Nevertheless, the thoughtful educator, whether he be engaged in the teaching work of the State or the teaching work of the Church, will detect in the situation some possibilities for danger. To point out briefly

wherein these possibilities lie, is the chief objective of this article.

1. There is danger that public school leaders may assume that they can care for the whole education of the child and that church school education is unnecessary.

This tendency has already manifested itself in a good many communities. The Week Day Church School plan has received a distinct set-back in some states due to the development of character education in the public schools. School authorities in these states refuse to grant "released time" on the grounds that the public schools can supply all the children need.

To assume such a position is equivalent to an assertion on the part of public school leaders that religion and morality are the same thing. If the character education movement should open our public schools to a flood of naturalistic humanism from our universities, the last state of our nation will have become worse than the first.

2. There is danger lest church school teaching lose its chief objective in its tendency to follow public school methods and ideals.

That old notion of the church school teacher aiming at the conversion of the pupil was not altogether wrong. In so far as it had in mind the bringing of the pupil to an experience with Jesus as Saviour, Lord and Ideal, it was eternally right.

If the shift of emphasis in church school teaching toward public school standards and objectives means that we are drifting out of educational evangelism and into ethical culture, we are going astray.

The significance of these changes in church school courses goes deeper than mere lesson materials and their selection. It is clearly discernible in the treatment of these materials, by lesson writers, and the methods employed by teachers in teaching.

Possibilities for Danger

Take some of our courses on the life of Christ for children as an illustration.

Does the fact that they profess to be on the life of our Saviour guarantee that these courses are all they ought to be?

What if the lesson writers have ruled out all references to His deity as being too "theological" for the minds of children and have attempted to present Him as a merely human hero?

I maintain that such a course is psychologically faulty and a pedagogical blunder.

To present a life of Christ which does not thus link Him with the Deity is to rob

children of that which is most precious in their knowledge of Him. If this swing of church school education toward public school education is to be a blessing, it must not cease to have as its center and goal the Christ who is both God and Saviour.

MOODY'S GREAT WORK FOR THE COMMON FAITH

Moody Bible Institute of Chicago is doing a most constructive piece of work for faith by taking Bible conferences into the great centers of American life.

Boston, Pittsburgh, New York, Detroit, Kansas City are a few of the cities where this school has assembled large crowds of people to hear the Bible preached and defended by such masters of Christian thought as Dr. John Alfred Faulkner, professor of Church History at Drew University; Dr. Robert Dick Wilson, professor of Old Testament at Westminster Seminary; Dr. Leander S. Keyser, professor of Systematic Theology at Wittenberg College; Bishop F. D. Leete, of the Omaha area of the Methodist church, and many others.

We are glad to notice this fall two outstanding Methodist churches have invited the school to hold conferences, the Baker Memorial Methodist Episcopal Church at Boston, Mass., and Dr. I. M. Hargitt's great church, the Grand Avenue Temple in Kansas City, Mo.

Speaking of this work, Dr. J. M. Gray, the president of the school, said to the writer in substance:

"Personally I hold to the premillennial view of our Lord's return; but we are not stressing premillennialism in this work. We are preaching and defending the common faith of the Christian centuries. We are introducing some of the finest living Christian scholars to the great rank and file of men and women who fill the pews of our churches. We are showing them that the everlasting foundations stand secure. We have heart warming messages in the morning, Bible expositions in the afternoons, and great apologetic addresses at night. In every major center of America we are seeking to gird and re-establish the faith of men and women in the fundamental truths."

The Moody leaders know how to organize. Speaking of this characteristic of the Moody platform, Professor J. Gresham Machen, one of its most popular speakers, said, "I am always glad to speak for Moody, for they know how to get the crowd." — *The Essentialist*.

Seven Great Facts about the Church

By Rev. F. E. Marsh, D.D., London, Eng.

THE Greek word *ekklesia*, translated church, is from *klesia*, "to call together," and *ek*, "out of." Hence, as Trench says in speaking of the word as denoting a meeting of citizens called together, it was "the lawful assembly in a free Greek city of all who had the rights of citizenship for the transaction of public affairs. That they were summoned out of the whole population, a large, but a select portion of it."

The word is used in three senses in the New Testament. In Acts 19:32, 39 and 41, it is rendered "assembly," where it refers to a concourse of people gathered together at Ephesus, which was unlawful because not properly called. In Acts 7:38, "the church in the wilderness" refers to the assembly of Israel, which God had brought out of Egypt; and in Acts 14:27, we read of a "church" as an assembly of believers, to hear of what God had been doing through His servants. The bare meaning of the word denotes the *called-out ones*, but the context must determine *from* and *to* what they are called.

As applied to believers, the Church signifies those who are called out from the world to Christ; hence, they are sanctified ones, i.e., an assembly set apart to God, as we read in 1 Corinthians 1:2, "The church of God . . . sanctified in Christ Jesus, called saints."

The Basis of the Church

"Upon this rock I will build my church" (Matt. 16:18). The rock was the confession of Peter, "Thou art the Christ" (Mark 8:29). The Christship of Jesus is the foundation of the Church. It is not without significance that Peter at Pentecost proclaims that God had made Jesus of Nazareth both Lord and Christ (Acts 2:36), and from that time onward the testimony borne by the apostles is that Jesus is "the Christ" (Acts 5:42, R.V.; 8:5, R.V.; 9:22, R.V.; 17:3, R.V.; 18:5, 28, margin). And further, all the facts relating to the Church are associated with Christ, as the Christ. The seven Pauline epistles addressed to the churches of Rome, Corinth, Galatia, Ephesus, Philippi, Colosse and Thessalonica, all refer to the Christship of Jesus rather than to Him as Jesus. The name Jesus, while it is one frequently occurring in the Gospels, is only found in the above mentioned epistles fourteen times. On the other hand, the name of Christ is used hundreds of times. One of the most frequent expressions found only in the epistles is "in Christ," at once speaking of the oneness of the Church with Him. The Church is one with Him as the building is one with the foundation, as the tree is one with the root, as the lighthouse is one with the rock-bed into which it is built.

The Price of the Church

"The church of God which he hath purchased with his own blood" (Acts 20:28). In order to acquire the Church, the Lord had to pay the price of His own life. He

saw the treasure of the Church hid in the field of the world, and in order to obtain the treasure, He bought the field (Matt. 13:44). He beheld the pearl of the Church lying in the sea of iniquity, and at the expense of His own life dived into the depths in order to obtain her (Matt. 13:46).

The Name of the Church

It is called the "church of God" (Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5, 15). One thought is uppermost when the Church is thus called, and that is *responsibility*. The assembly of God is an assembly ruled by God. Hence it differs from all other assemblies, for it is God's own possession, therefore the Church is responsible to keep herself sacred for her Lord.

The Church is called by other names, all of which indicate responsibility, the body of Christ (Eph. 1:22, 23), the building (Eph. 2:21), the church (Eph. 5:25-32), the treasure (Matt. 13:44), a light (Matt. 5:14), an epistle (2 Cor. 3:3), and a vessel (2 Cor. 4:7). As the body, she is sanctified to Christ; as the building, for the occupancy of the Spirit; as the church, to be chaste; as the treasure, to be valued; as a light, to shine; as an epistle, to be read, and as a vessel, to conserve the gospel.

The Mission of the Church

"Unto him be the glory in the church" (Eph. 3:21, R.V.). It was a noble and a true reply that William Burns, the Chinese missionary, gave to the lady who wanted to know how many souls had been saved through his ministry in China.

"Madam," he said, "God did not send me to China to save souls. He sent me to bring glory to His name."

To save souls is a noble occupation, but to glorify God is a greater one. The greater includes the lesser, but the main thing is to do His will.

No one can read through the epistles and ponder the words "His glory," without being convinced that all the Church has, does, is, and will be, is for His glory. It is to the "glory of his grace" that we are accepted in the Beloved (Eph. 1:6); it is "according to the riches of his glory, (that we are) strengthened with might by his Spirit in the inner man" (Eph. 3:16); it is before the presence of His glory we are to be presented faultless (Jude 24), and when the Church is arrayed in her beauty, in her glorified state, that which makes her resplendent is "the glory of God" (Rev. 21:11, 23).

Therefore, since all God's acts in the past, and all His promises in the future, tell out His worth and wealth, should we not in all we do bring glory to His name (1 Cor. 10:31)?

The Power of the Church

In 1 Corinthians 12, which deals with the Church in its co-operative capacity, there

is One spoken of, the Great Worker and Administrator, and He is the Holy Spirit. There is one sentence which speaks of the sovereign right and work of the Spirit, and that is "*the same Spirit*." There are many ways in which He acts, but He is the great Actor:

"Diversities of gifts, but the *same* Spirit."

"Diversities of administrations, but the *same* Lord."

"Diversities of operations, but the *same* God."

"To one is given . . . the *same* Spirit."

"To another faith . . . the *same* Spirit."

"To another . . . healing . . . the *same* Spirit."

"All these worketh that one and the *self-same* Spirit."

Whatever spiritual gift there is in the Church, the Spirit is the author of it; whatever office is filled, He is the director in it; whatever grace there is manifested, it owes its origin to Him; whatever service is given, He is the One who is the dominator over it; whatever avocation in the church is followed, He is the One to whom the follower is responsible.

What is the greatest hindrance to the spread of the gospel among the masses? There are two main hindrances: first, an absence of the gospel in a good deal of so-called gospel preaching; and second, an absence of absolute dependence on the Holy Spirit to make the gospel effective. Spiritual things can only be communicated by spiritual power.

If the church would accomplish spiritual achievements, she must keep in the spiritual condition whereby the Holy Spirit can use her, and He must work unhindered through her.

Christ is the Head of the Church

"Gave him to be the head over all things to the church" (Eph. 1:22). As we look into the cabinet of God's Word, we discover many precious jewels of fact in association with Christ as the Head of the Church, and we note seven:

1. *Life.* "The head, from whom all the body, being supplied and knit together" (Col. 2:19, R.V.). "This is life eternal," says Christ Himself, "to know God and Jesus Christ." Not to know *about* Him, but to *know* Him, and we can only know Him by being one with Him; for as natural life is the union of the spirit and body by means of the soul, so spiritual life is the union of the believer with Christ by means of the Holy Spirit.

2. *Power.* "Grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part" (Eph. 4:15, 16). The "effectual working in . . . every part" is consequent upon the supply from the Head which flows through one member to the other.

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The main thought in this passage is the ministry of each member to the other as one member of the body ministers to the next one, but the members are only able to do this as they receive the supply which comes from the Head. Their ministry to each other is dependent upon His ministry to them.

This is the secret of all power.

We have *power to love*, as His love flows into us, even as the branch has the power to bring forth fruit, as the sap from the root and trunk flows into it.

We have *power to move*, as His life throbs through us, even as the healthy person has the power to walk where he will.

We have *power to see*, as His illumination enlightens us, even as the person who has all his faculties can see the beauties of nature.

We have *power to work*, as His Spirit effectually moves us, even as the machinery in the mill does what is required of it, because of the motor which moves it.

We have *power to speak*, as His Spirit empowers us, even as the will of the individual governs the tongue.

We have *power to govern*, as He wills in us, even as the mind can control the thoughts.

And we have *power to influence*, as we are under His authority, even as the moon influences the tides, because it is in turn influenced by the sun.

That Vital Union in Christ

3. *Unity*. "As the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ" (1 Cor. 12:12).

One of the most wonderful things the gospel unfolds is that believers are so one with Christ that all He did for them is reckoned by God as though done by them: hence, in Him they have died for their sin, they are risen with Him in His resurrection, and seated with Him in heavenly places in His divine acceptance. We are one with Him in this judicial sense; but there is something more, namely, this union is a *vital* one, which manifests itself in unity of thought, will, and service with Him and our fellow-believers.

As the heart throbs and sends the life's blood through every part of the body, so Christ will send His life through every part of His mystical body, if the members are in union with Him. This is the practical outcome of union with Him, for there can be no unity with Him apart from the unity of love which the members of His body have for each other.

4. *Authority*. "He put all things in subjection under his feet, and gave him to be head over all things to the church" (Eph. 1:22, R.V.). "Christ is the head of the church" (Eph. 5:23). Christ is not only the Head to vivify, but the Chief to rule. "All authority" has been given to Him because He took the lowest place in death (Matt. 28:18; Phil. 2:6-9). Therefore we can and do say to Him,

"Hail, glorious Head of all Thine own,
One equal source of peace and power:
Thou for our sins didst once atone,
Thou art our life of life this hour.

"Then, Lord, in strong communion still,
O bind us faster, to be free:
Thou working out by us Thy will,

We working out Thy will by Thee."

The authority of Christ may be better

gauged when we listen to the oracle of God's Word.

It tells us that Christ has authority to forgive sins (Matt. 9:6).

Authority over all the power of the enemy (Luke 10:19).

Authority to make believers the children of God (John 1:12).

He had authority to lay down His life for His sheep, and to take it again (John 10:18).

He has authority to execute judgment (John 5:27).

He has authority over all flesh (John 17:2).

Yea, all authority in heaven and on earth has been given to Him. So that He has the right to subjugate all things.

This the Church gladly owns, but she does not need the hand of power to keep her in the place of subjection, for she has the heart of love to prompt her to obedience, which is fed by the oil of His love, even as the olive trees fed the golden lampstand of Zechariah (Zech. 4:11-14).

5. *Nourishment*. "The head, from whom all the body having nourishment" (Col. 2:19). The Head is here used as the source of supply to the body. "The source of all is Christ Himself, the Head; but the channels of supply are the different members of His body in their relation one to another."

What "Nourishment" Means

"Nourishment" is a compound word. The latter part of it, *choreges*, signifies "a chorus leader, to lead a chorus of singers," who supply entertainment on public occasions to furnish pleasure to the listeners. Hence the word means to supply, the context must say what. The preposition *epi* means "upon," thus as coupled with *choregeo*, *epichoregeo* speaks of not only supply, but something in addition, a further supply, a super-addition.

The four other times the word is found illustrate its meaning.

It is rendered "ministered" in 2 Corinthians 9:10, in speaking of God as the supplier of the seed to the sower, who thus gives us bread to eat, and furnishes a further supply of grain for a subsequent sowing.

In Galatians 3:5 the word is given "ministereth," where the apostle reminds the saints of Galatia in a questioning manner that they received the Holy Spirit, which ministered to them by means of their faith.

Twice the word is found in 2 Peter 1, where believers are urged to "add" to their faith the different graces enumerated, then the Lord would "minister" to them an abundant entrance into the everlasting kingdom. The thought in each case is an abundant supply bestowed.

What this means as associated with Christ as our Head may be illustrated by referring to one of the two places where the cognate word *epichoregia* is found, namely, Philippians 1:19 (the other place is Ephes. 4:16—"supplieth"), where we read of "the supply of the Spirit of Jesus Christ."

The Holy Spirit is called "the Spirit of Jesus Christ." Why? Because Christ is the giver of the Spirit.

There are two ways in which we may view the Holy Spirit under this title, either

as the Spirit which Christ gives, or as the One who reveals Christ. Thinking of Him as the One given by Christ, He is the supply to sustain us in suffering and service. Thinking of Him as the One who ministers Christ to us, He tells us what Christ is to us, as the supply for every need in the spiritual life.

6. *Honor*. "For you which believe is the (R.V.M., honor) preciousness" (1 Pet. 2:7, R.V.). Christ is the honored and precious One in the previous verse and by virtue of their union with Him in what He is, "that preciousness" becomes the believers' as well. He is the Living Stone, believers are living stones. He is the "chosen of God," they are "a chosen generation." He is the "Chief Corner Stone," the head of the corner, they are "the spiritual house."

Pascal has well said, "It is one of the great principles of Christianity that everything which happened to Jesus Christ should come to pass in the soul and in the body of each Christian." This must be so to be true to the simile of the head and the members.

Luther, in his pithy comment on being crucified with Christ, urges the same, when he says on Galatians 2:20, "Paul speaketh not here of crucifying by imitation or example, but he speaketh of that *high crucifying* whereby sin, the devil, and death, are crucified in Christ, and not in me. Here Jesus Christ doth all Himself alone. But believing in Christ, I am by faith crucified also with Christ, so that all these things are crucified and dead with me."

7. *Glory*. There are two things which impress me in thinking of the coming glory of Christ and His people, and these are, first, the almost entire absence of the theme in present religious literature; and second, the frequency of the reference to it in the pages of Holy Writ.

Christ is Heaven

In contrast to present literature, we find constant reference to the glory in the old writers. I picked up Dyer's *Christ's Famous Titles* recently, when my attention was immediately arrested by the following:

"O sirs, meditate upon heaven, for meditation of heaven will make us heavenly. Heaven is not only a possession purchased. When our contemplations and conversation are in heaven, then we enjoy heaven on earth. To be in Christ is heaven below, and to be with Him is heaven above. There cannot be a better being for us than for us to be with the best of beings. 'For to me to live is Christ, and to die is gain' (Phil. 1:21).

"Paul was contented to stay a while out of heaven that he might bring other souls into heaven. His life to them was most useful, but his death to him was most gainful. Let our condition be never so great, it is hell without Christ, and let our condition be never so bad, it is heaven with Him. 'I had rather be in hell with Christ than in heaven without Him,' said Luther. Indeed, hell itself would be heaven if God were from it.

"That which makes heaven so full of joy is that it is above all fear, and that which makes hell so full of horror is that it is below all hope. The vessels of grace shall swim in the ocean of glory; here all the earth is not enough for one man, but there one heaven is enough for all men."

The Poet Looking Forward

When We Have Him

By Ruth D. Pemble, Buffalo, N. Y.

What matter the foes that beset us,
What matter the trials or strife,
So long as the Saviour is with us
To help in the battles of life?
Without Him we lose in the struggle,
But with Him we certainly win,
For He is Victor of victors—
The Victor o'er Satan and sin.

What matter if clouds overshadow,
What matter if sunlight be dim?
We are never alone on our journey
But lovingly hidden in Him.
Without Him the road would be dreary,
But with Him we sight the fair goal
Where He is awaiting our coming,
In heaven, the home of the soul!

He Knows Best

By Marie Williams Vandegrift, Columbus, Ohio

God knows best what is best for me.
Why should I worry or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break?
One step is all I have need to see.
God knows best what is best for me.

God knows best what is best for me
Through all time and eternity.
In my Father's house is a goodly store
Of all I shall need forevermore.
With Him I rest, for I know that He
Always gives what is best for me.

My Prayer for 1930

By Myra Hewson McIntire, Portland, Ore.

Help me, O God, to dry each bitter tear;
Help me, O God, to banish every fear;
And when I find my pathway hard and drear,
Help me to know my Saviour still is near.

Help me to know that light can darkness rend;
Help me to see that sun and shadow blend;
Help me to feel Thou wilt Thine own defend,
And journey with me even to the end.

Grant me the strength to do each daily task,
My disappointment cheerily to mask;
And some fair morn in heaven's glow to bask—
These are the things, my God, I humbly ask.

Tests for the New Year

By William M. Runyan, Moody Bible Institute, Chicago

He knoweth the way that I take: when he hath tried me, I shall come forth as gold.—Job 23:10

When smite the livid tongues of flame
With sevenfold heat,
And furnace fury threatens the soul,
This then repeat:

"Lo, I see four men loose, walking in the
midst of the fire, and they have no hurt;
and the form of the fourth is like unto
the Son of God."

When menace of devouring scourge
Would thee molest,
See Daniel stand—a victor through
Divine behest:

"My God hath sent his angel, and hath
shut the lions' mouths, that they should
not hurt me."

When shame doth wrap the soul in weeds
Before its Lord,
Like rainbow arch of comfort reads
The Holy Word:

"If any man sin, we have an advocate
with the Father, Jesus Christ the righteous.
And he is the propitiation for our
sins: and not for ours only, but also for
the sins of the whole world."

When welling eyes and tear-washed cheek
Their story tell,
Drink deeply of the crystal stream
From hope's clear well:

"Our friend Lazarus sleepeth; but I
go that I may awake him out of sleep . . ."
"Let not your heart be troubled."

The Story of a Redeemed Savage

By John Alexander Clarke, Garenganza Mission, South Central Africa

IT WAS just a scrap of paper that was pushed into my hand. It was from the far-off Garenganza land. It brought the saddest of sad messages, the kind which strikes right at the heart. It came from a colleague in that far-off land, writing against time, and with crowds of wailing natives climbing the hill and pressing against him. It contained five sad lines—

"Kapekele passed away last night, faithful unto death. He sat up and talked to us yesterday afternoon, but at seven o'clock yesterday evening the relapse began, and soon he was in the presence of his Lord whom he loved and served so well."

Won after a Hard Battle

So thus our friend in Christ, won for the Master after long years of hard battle, has gone triumphantly into the presence of the King.

For many long years he was ever first and foremost for God in that dark and tragic land. And these later years are sharp in contrast to his former years, when he was first and foremost for the King Msidi. His long record of plunder and pillage, with the accompanying deeds of cruelty, won him a place at the right hand of a mighty chief on the border of the great Luba country, and made him the envy of the younger warriors.

But that warrior spirit Christ captured and redeemed. Sanctified, it carried him onward in the service of his new Chief, and in His name magnificent exploits were done. But what a victory grace won in him as day by day he responded to the claims of Christ and yielded his life thereto! That life became the veritable aperture through which God poured Himself forth in great blessing on needy Africans.

The strong warrior became gentle as a child, and his hard unflinching spirit became wondrously mellow under the transforming power of grace, as he sat at the feet of Him who says, "Come learn of me, for I am meek and lowly of heart." It was this that made his message so powerful, and himself the living exponent of our great Sanga word, *Mutende* (peace).

Now he is at peace in the presence of his adorable Lord.

I.

Kapekele was partly of the Ba-Ushi

tribe, which is found on the banks of the Luapula, between Lakes Bangweulu and Mweru. Like thousands of other young men, say of fifty years ago, he was irresistibly drawn to the great Garenganza capitol at Bunkeya, where Msidi reigned supreme.

While here, his life was truly surrendered to his chief, who entrusted him with expedition upon expedition in the interests and for the extension of his vast kingdom. It was in the execution of

startled him, for well he knew that this was the prelude to still more blood-shedding and horrible cruelties beyond description.

He was stirred to action, his heart thrilling with a great emotion:

"Oh, to save these, to perish for their saving!"

So following the sound of the monster tom-toms, down into the valley he rushed. But soon he was caught in the mad press of the blood-thirsty, frenzied crowds hurrying along the highway, eager to reach the *Pakukinda* (the place of pleasure).

There, thousands of war-like savages already thronged, all in gala dress and war paint. The notorious war dance had already begun—another notable victory was being celebrated.

The king, with his chief queen, Kitompa, sat on their thrones, with many leopard skins carpeting the royal enclosure. Hundreds of important wives and concubines and many great men surrounded their lord and chief, all elaborately and grotesquely clothed upon with skins of wild beasts and yards of gaudy colored calicos and ropes of common glass beads brought by Arab traders from the far distant coast.

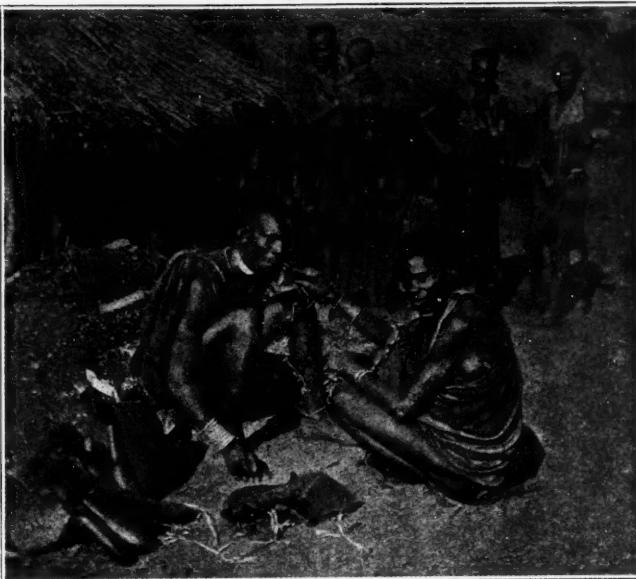
The lone missionary was too late, for there in the center of the great circle was an enormous heap of human heads piled up in ghastly and revolting fashion. The king's enemies had been smitten; the trophies were being laid at his feet with wild shouts of triumph, "*Kashinde!! Kashinde!!! Wi tu shindila bonso!!*" (Conqueror!!! Conqueror!!!! Thou hast conquered us all!!!)

With every shout a warrior approached with reeking blood and splashed it on the naked feet of the king and queen.

Kapekele, the Leader of the Orgy

The leader of this horrible orgy of blood-spilling was none other than this Kapekele. He led the dance, keeping time to the mad, intoxicating music by the rhythmic stamping of the feet and the strange, suggestive wriggling of his lithe body. A girdle of human skulls was around his loins, a bleeding head in each hand, and another held in his teeth by its long woolly hair.

Thus, then, was he first discovered by the white man, this warrior of all warriors, in whom and through whom God's sov-



An African Medicine Man Performing the Ceremony of Purification

these commands that his lower passions were let loose, causing him to commit crimes which in after days were to give him so much grief.

This warrior's first direct contact with white man was made in extraordinary circumstances and in his king's own capitol on the banks of the Lufira, one of the many great tributaries of the mighty Congo River.

Fred Stanley Arnot in the Frenzied Crowd

Our splendid pioneer and world-famous, intrepid explorer, Fred Stanley Arnot, after a long and arduous journey along the hard-beaten slave trail from the Atlantic seaboard, had reached the then notorious city of Kashinde (the Conqueror). Here, in his own quiet, unassuming manner, he was peacefully penetrating the sordid darkness of the vast heathen town with the message of light.

On a certain day the calm of the early morn was disturbed by the apprehensive roll of war drums sweeping up to his little grass hut on the top of his lone hill, and resounding in the valley beyond. It

ereign electing grace was to be so mightily and so gloriously displayed in after days.

He was not only a warrior bold, but a hunter mighty in daring deeds. While in the Luba country, his hunting propensities were given full play, and he loved to gather a crowd of us around the blazing fagots after a long day's march and relate his many thrilling encounters with lions, leopards, elephants, and other beasts.

Three Wild-Looking Men

After Msidi's death and the subsequent dispersion, he came to us and built in the banana grove which ran from our Mwena station to the Lufira River. Here it was that we first gazed into the eyes of this remarkable African, and it was here that he first impressed us, well-nigh twenty-six years ago.

A dark night it was when three wild-looking men, each with a strip of oily cloth about his loins, pushed the rough door of our mud cabin right in on us and gave a startling shout, "Hodi?" (May we come in?) But already they were actually in, staring down on us. Mr. George, the best of all our good missionaries, bade them squat, and they squatted—Kapekele, Kalala, and Kamfutu.

The first was always first, so spokesman was he, and he told us all their heart, "The white man has brought us God's words and they are strong words. They are the words of the Great Father of creation, for they have broken in on our hearts and lives. 'Tis true our sins killed the Son of God, but He is the Living One, so we want to be done with them and serve Him. Will He receive us?"

What a challenge to our glorious, all-powerful evangel, and grandly we take it up, making the darkness of the night resound with the Saviour's own blessed invitation, "Come." "This man receiveth sinners and eateth with them." And there in that self-same moment a light that is never on land or sea broke in on the darkness of this dark African, and Kapekele was born anew.

II.

Many moons have passed away and it is now the early morning of the Lord's Day. For nearly an hour a steady stream of wondering, clamoring natives are climbing the hill and gathering on the banks of our small, wet-season river, near to a great pool, the drinking place of leopards and scores of baboons.

But this pool has been claimed in the name of Christ, our Master, for the fulfilment of one of His blessed ordinances.

Presently the chattering crowd is hushed by the strange strains of an old song falling from above, and slowly emerging from amongst the trees, a company of redeemed Africans descend to the water's brink, singing "Onward Christian Soldiers," in their euphonious language.

An Impressive Baptism

Hundreds have gathered to witness for the first time the ordinance of baptism.

When all have gathered and a great silence settles down on the vast throng, our own warrior, Kapekele arises, and looking around upon his old companions as every face is uplifted to him in expectation, says:

240

Opening rally of Founder's Week Conference, Monday evening, February 3

"My fellows, I have come here to be buried with Jesus, my Lord of love. He died for me, He went down into the grave, and He arose again, so, having learned that Christ not only died for me, but that I also died with Him, I am here desiring in your presence to confess Him and to declare that I accept His death as my death. The new Kapekele will rise before you to walk in the newness of a new life."

The whole vast company was thrilled and solemnized, as those African waters broke with a splash of a man daring to identify himself with his Lord in death and rise again to walk in the power of a new life. From that most blessed day and right onward, we all do testify that this African, redeemed unto God, followed his Lord of love unwaveringly and devotedly in the newness of life.

III.

His power and liberty in prayer were wonderful. Oftentimes he found his retreat in our little prayer meeting.

On one occasion his prayer was an outburst of a soul in conflict, then came a pause, during which a new light surely broke in upon him, "Oh, Thou art my Father. Just go on beating me, Thy child."

The vision was powerful—the rod in the hand of a loving Father—and so he gloried in affliction. Again he is overwhelmed by the greatness of the love of his Saviour bearing the cross for him, and in earnest longing his heart cries out, "Oh, to deeply enter into the meaning of those wound prints in the hands of our adorable Lord at Thy right hand."

This, breaking from the heart of a man who had long been in the blackest night of heathenism is truly a remarkable proof of Christ's power to save and impart new life and bring into the clear shining of the light of God.

The Challenge of the Luba Country

The great, far-spreading Luba country has for forty long years, ever since Mr. Arnot's entry into the Garenganza land, persistently and perpetually challenged the church of the living God, and today is more insistent than ever in its deep heart beseechings.

Kapekele long ago heard the call of this wild, unconquerable land, for Msidi never really subjugated it, and its call drove him out into its lone highways and byways to render sacrificial service. He was bound by ties the nearest and dearest to our great Lufira district, yet Bu-Luba claimed him her debtor for many years of life crammed full with her honors, victories and joys.

Kapekele the Missionary

So he would pay her what he owed, not in earth's currency, but in pure golden coin of the kingdom of God. Away he went, therefore, leaving wife and child in our care. He had seen the mighty works of the Lord down in the depths of the forests, and there had received his message for a people far-off.

Thus long moons passed ere we saw him again. He burst in upon us one afternoon, lean and weared with his long journey. His coat and loin cloth had long worn out, traversing plains and

thorn-scrub country, but his spirit was joyous and triumphant as he told his strange experiences in the gospel of God in a new land.

Over his old hunting fields he had passed once again, not now in quest of ivory or in desire to bring captives to the feet of some earthly king, but with the Word of the Cross on his lips and the love of God in his heart. On he went from village to village with the life-giving message, and everywhere they pressed upon him, listening for the first time to the old, old story of Jesus and His love.

Who can tell the harvest yet to be reaped from this faithful wayside scattering of the precious seed? We listened to the old warrior and, listening, bowed in adoration for such manifestation of grace, and then together we praised our God.

When pressed to accept some little expression of practical oneness with him in his great gospel journey, the dear fellow let us into the secret of his heart. "The other month I was pushing my way home through the forest with Christ, and His dying love filling my thoughts, when the mighty truth of it all almost overcame me, and I said, 'All this for me, and what have I given in return?' So all this journey is for Him and for Him alone, and I know it will gladden His heart." His old face shone with heavenly light. He had already received an hundredfold.

Kapekele has entered into life in a grander and fuller sense than is possible here. With his entering, comes the clarion call to the assemblies of God to follow after and possess the land claimed in Christ's name by this valiant soldier of the Cross.

SOWING THE SEED

A gentlemanly driver of a Checker Cab carries a pocket full of Gospels which he distributes to his "fares" as opportunity offers. Thrilling indeed is his story of the opportunities he finds. He says he never opens up the subject, but he finds opportunities on every hand.

* * *

I was waiting for a belated train, sitting in the La Salle St. Station. I noticed a small pile of Gospels of John lying on the counter beside the ticket seller's window. Some sower of the Seed had placed them there. I wondered how the busy throng would respond to the little sign "Take one." Many stopped to look at them, and during the 25 minutes that I waited there, 22 persons took copies of the Gospels.

Be a sower and help send out the Word!—Chicago Bible Society.

"CREATING THE PEACE MIND"

The desire to abolish war, enunciated by statesmen at the League of Nations Assembly during the present month; all this talk about "creating the Peace mind," and "buttressing the Kellogg Pact," the desire of the French Premier to bring into being a "United States of Europe," all point to the establishment of that condition of false peace and security which shall suddenly usher in the great and terrible "day of the Lord." "For when they shall say, Peace and safety, then sudden destruction cometh" (1 Thess. 5:2, 3).—*The Christian Courier*.

Moody Bible Institute Monthly

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The Passion to Produce Our Kind

By R. I. Humberd, Lake Odessa, Mich.

THE law of life is self propagation. The consuming passion of both plant and animal life is to produce more of its kind.

Eternal life is no exception for it is the will of God that we be ever abounding in the work of the Lord, making disciples of all nations.

In the beginning, God said to His creation, "Be fruitful and multiply, and fill the waters in the seas, etc."

When our Lord left this earth He gave a similar command to those possessing eternal life, "Go ye into all the world and preach the gospel" (Gen. 1:22, and Mark 16:15).

The Story of the Tumble Weed

Go ye into all the world and make more tumble weeds. The tumble weed prepares to fulfill its Creator's will. All summer long it carefully builds its structure, measuring and shaping each tiny twig and filling each branch with many little seeds, each seed capable of producing another tumble weed. Summer passes and the fall winds blow. The tumble weed loosens its hold on the earth and begins to travel. All winter long it scatters its tiny seeds as it rolls and tumbles about.

Go ye into all the world and make more Christians. The child of God prepares to fulfill his Saviour's will. Vacation is coming and like the tumble weed he will travel. All summer long he carefully selects his tracts and purchases Gospels of John. The long looked for day arrives and he travels into a distant state scattering the Gospels along the highways, having full confidence that his God will not let His word return unto Him void.

A Little "Bur" Wins Out

Go ye and reproduce your kind. The burdock hears its Creator's command and thrusts its great tap root far down into the rich moist earth; it opens its great broad leaves to the summer sun. Carefully it wraps its seeds in little brown packages and equips each package with many little hooks. Fall comes, a hunter brushes past. A mile away a bur is clinging to his clothes. In disgust he throws it to the ground. Next summer we pass that spot and what is that? Ah! the little bur has won, and there deeply rooted in the warm moist earth we see another of its kind.

Go ye and reproduce your kind. The child of God hears his Saviour's command and thrusts his hand far down into the rich deposits of his bank account. Faithfully he buys many thousands of Gospels of John and like the burdock he sends them out by carriers that are uncon-

Go ye and make more Christians. Obedient to his Redeemer's will, the Christian spends much time in placing Gospels in envelopes. Like the milk-weed, he equips each package with a means of travel; a postage stamp is affixed and he sends them far and wide on the wings of the U. S. mail, knowing that if he scatters precious seed he will come again with rejoicing bringing his sheaves with him.

Jimson Shaken by the Winds

Go ye and sow seeds that will produce more jimson. The jimson will not travel, neither will it equip its seeds with wings or hooks, but with silent determination to heed its Creator's command, it sets to work to fill its thorny pod with many black seeds. The fall winds blow. The jimson leans this way and that, it jerks and shakes as it scatters its seeds far and wide. And, it wins for its whole community is thickly sown with little black seeds, each seed capable of producing another jimson.

Go ye and sow the incorruptible seed of the Word of God, which will produce more Christians. This Christian, like the jimson will not travel, but with silent determination to heed his Lord's command he sets to work to fill his community with the incorruptible seed. And he wins, for scarcely is there a person, in his community, who has not heard him quote a Scripture verse that would answer their present difficulty, or burn its way into their heart with mighty convicting power.

What Good is a Dead Stalk?

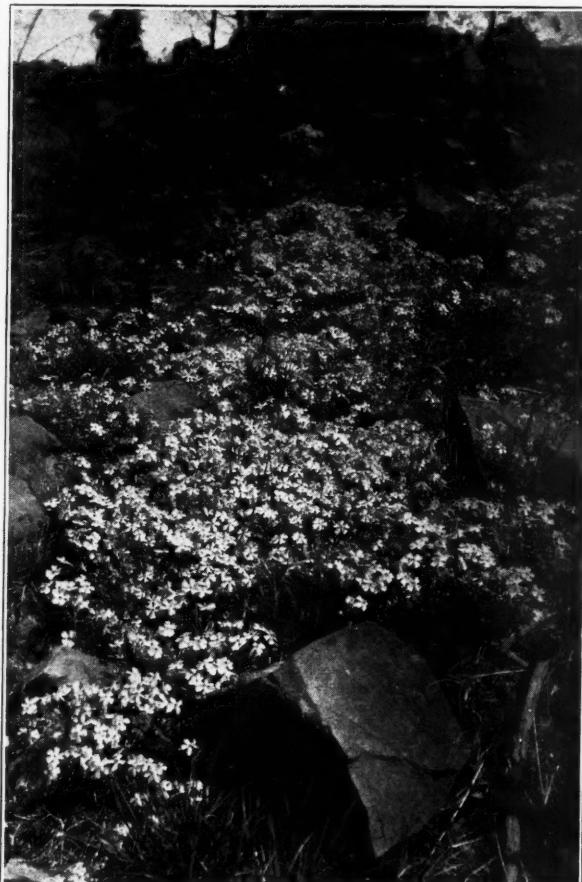
Go ye and reproduce your kind. But there is no response. We look, and, lo, it is but a dead stalk, there is no life within, it is fit only for the burning.

Go ye and witness for me in your home country and in the regions beyond. The church member hears the command, but like the dead stalk there is no response. He does not believe in missions, neither does he believe in scattering Scripture portions in his home land.

But why is there no response? Can he lay claim to eternal life? Or is he, like the dead stalk, fit only for the burning?

The Sower and the Reaper Rejoice Together

There are many ways to put out the Word of God, and the person who thus



Moss Pink Phlox

scious of their presence. A fair in a nearby city will draw large crowds. The Christian places a Gospel in each automobile. And the Christian wins, for years pass and here and there, deeply rooted in the love of God, we see another of his kind. He has been steadfast, unmoveable, always abounding in the work of his Lord, knowing that his labor is not in vain in the Lord.

When the Pod Bursts

Go ye and make more milk-weeds. Obedient to its Creator's will the milk-weed spends its little life in preparing a pod full of seeds and equipping each seed with a means of travel. Preparation completed, it opens its pod and sends forth its seeds on the wings of the cool fall winds.

scatters the Word is working in one of the greatest fields of faith. He must labor on, year after year with no visible signs to encourage him. The secret of his life must be hidden far back in the promises of the invisible God. Through the storms of ridicule and discouraging results, his anchor must hold to the Rock of Ages, and he must comfort his heart by knowing that if he abounds in the work of the Lord, his labor will not be in vain (1 Cor. 15:58).

A revival in his community may result in scores of people being saved. The evangelist may be lauded high and his praises may be sung on every lip, but for the one who has sown the seed there is not one word of praise. But again, he must endure as seeing him who is invisible, knowing that with unspeakable joy he will some time walk the golden streets of glory arm in arm with that evangelist, for it is written that he that sows and he that reaps will rejoice together (John 4:36).

The Man He Met at the Zoo

Sometimes, however, there are immediate results in being instant in season and out of season.

While a student in the Moody Bible Institute, I had a remarkable experience. One afternoon I was studying in my room and unconscious of any special reason I laid my work aside and took a walk to Lincoln Park. As I passed through the park I gave out tracts, "The Way of Life Made Plain," by Norman Camp.

God has promised to fill him who is hungering and thirsting after righteousness. When a hungry heart was traveling on the road from Jerusalem

to Gaza God led Philip to meet him. I went to the zoo, and as I was walking north I handed a tract to a young man who was going east. I noticed him step to one side and begin to read it. Although I appeared to be watching the buffaloes, in fact I was watching the young man.

When he had finished the tract I went to him and asked if he was saved. He said,

"No."

I read him many scriptures from my New Testament, and he accepted the Lord.

The last I saw of him that night he was on his knees at the altar in Rader's tabernacle. But before he left me he said, "I was in this old park praying that God would send some one to speak to me."

How the Holy Spirit got me to the exact spot at the exact moment I do not know, for as I was going north and he east, we would not have met a few seconds later.

A Tale of a Farmer Boy

I was in a meeting in northern Indiana. One day I passed some tracts to men shredding fodder. One tract led to a conversation with a young man who was waiting to drive to the machine when his turn came.

I pressed the invitation, but he would not answer me. I thought probably he was angry. His turn to the machine came, men were calling to him, but still he did not move. Fearing they would blame me, I walked away.

Next day I went back, and when this young man drove in from the field I went to him and said,

"I have been praying for you."

He said,

"I have been thinking too," and immediately gave me his hand.

After a short prayer, he said, "You don't know how miserable I was yesterday when I drove up to that machine."

The Train Stopped at the Exact Spot

Recently, I gave a Bible chart lecture in Pennsylvania. As usual, I passed Gospels of John in the train.

When I came home I was much discouraged, for some passengers had demanded the trainmen to stop me, and one conductor had become angry at me.

Nevertheless God, that comforteth them that are cast down, comforted me by a letter from an engineer near Harrisburg. I had only gone as far as Altoona, but evidently some one had thrown one of my Gospels out of the train in disgust.

God knew how to stop a big Pennsylvania engine at the exact spot. The engineer said that when he got out to inspect his engine he saw a Gospel lying on the ground and my name in it. He took it up in the engine with him and gave it to his fireman who was such an ungodly man. He read some passages to him, and "he is a changed man now."

If that one Gospel did good, surely the other thirteen hundred that I took with me will produce results for eternity.

I praise the Lord for the Moody Bible Institute where I learned how to use the Word of God in personal conversation as well as to preach it to many hundreds of hungry souls.

Any one interested in Gospels of John would do well to write to the American Bible Society, 35 E. Wacker Drive, Chicago, for their beautiful one cent edition.

Our Wonderful Machines of Flesh and Blood

By Ernest A. Eggers, Hospital Evangelist, New York, N. Y.

IT IS rarely difficult for a man to explain how he acquired his home, education, business success, or social positions in life, but he cannot tell how he came into possession of his hands, or feet, or any other part of his physical body. Students of biology have investigated and acquired knowledge about certain laws governing plant and animal life, and yet, the great mysteries of life defy man's inquisitiveness and he is unable to expound them. Excepting information from biblical sources, absolutely nothing definite is known concerning man's origin and destiny.

God the Designer

Look where you will, the heavens above, earth, land and sea, and especially man, from the crown of his head to the soles of his feet proclaims design, intricate and marvelous design. Reason compels our admission that only a mighty, Master-mind could have been the designer and fashioner of it all. "For the invisible things of him

from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20).

Nonsensical are the theories advanced by those who teach that man came into existence without a designer and constructor. It requires a fine assortment of brain stunts before reason yields to their acceptance, while the scriptural statements on that subject are clear and convincing. Only a fool could look at the engine of an automobile and say that it had no designer. Now, man's engine of flesh and blood is far more intricate, delicate and wonderful, and yet, how could man "just have happened"? "This is the Lord's doing; it is marvelous in our eyes" (Ps. 118:23).

Perfection distinguishes and characterizes every part of man, skin, bones, cartilage, joints, ligaments, membranes, muscles, nerves, arteries, veins, fingernails, eyes, even a particle of a human hair challenges man to disclose and improve upon any inherent faulty construction.

They exhibit and demand our serious consideration of uncontrollable evidence to the existence of a Supreme Intelligence. And they call to us to bow down and worship the Most High, our designer and constructor. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Ps. 94:9).

What is Life?

What contrivance, or force, enables us to reason, to remember, and to discriminate? What controls the brain? Who directs it? These questions have puzzled great men, wise men and mighty men, in all ages and in all realms, and remain unsolved. Neither the surgeon's scalpel, the chemist's crucible, or the telescope, microscope, or stethoscope enables man to point at a definite object and exclaim—"This is it."

Readily evolutionists will attempt to answer the above questions and will employ eloquence and fine phrases, but they cannot explain them.

Moody Bible Institute Monthly

A doctrine that refers to our grandfathers as Simians, to our more distant ancestors as pollywogs, and to our remote progenitors as electrons, is an absurd guess, and nature's great progression from blind force to conscious intellect and choice is merely rhetoric.

The scriptural account of creation is the best and by far the most reasonable, acceptable and satisfactory to all that are able to discern and trace the hand of the Infinite in the affairs of men.

"The entrance of thy (God's) words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

Appeal to Parents

What manner of parents are they that can gaze into the eyes of their own children and see only derivatives and a developed substance named protoplasm? Their attitude is unnatural and attributable to the out-working of a sinister belief.

Oh, for the affectionate fathers and mothers who, standing in awe and wonder, and bending over the forms of their little ones, become conscious of their embrace in the arms of a loving Heavenly Father. As Shakespeare says,

"What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how

express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world! The paragon of animals."

Our wonderful machines of flesh and blood that can see, hear, talk, feel and move; remember events of the past and think and plan concerning the present and the future, and are capable of repudiating their Maker, ought to be trained to know, to obey and to glorify Him.

No matter what others may do, we, with our bodies, souls and spirits should enthusiastically extol and serve Him. "For in him we live, and move, and have our being" (Acts 17:28).

"They That Feared the Lord Spake Often One to Another"

Malachi 3:16

Rochester, N. Y.
November 5, 1929.

EDITORS,
Moody BIBLE INSTITUTE MONTHLY,
Chicago, Ill.

These few lines are written to give expression to the views of many laymen in our evangelical churches, concerning the splendid, stalwart magazine that yours is, contending vigorously for the truth as it is in Christ.

When we read the front pages of the daily papers and see the swirl of the wicked world; when we hear the preaching of the liberals in our evangelical churches to complacent congregations, omitting most of the Bible in reading from the pulpit; when we see evangelical churches turned into Universalist churches; when we read the savage attacks in the popular magazines upon the Christian faith, we feel like shedding tears as Elijah did when he sat under the juniper tree.

But when we read the MONTHLY we hear in substance the words of the Lord to Elijah, that there are some yet who

have not bowed the knee to Baal, and that God will always have His witnesses here in darkness and strife.

In your recent editorial replying to a correspondent asking what to do about the various religious views, you contended for the faith as it is in the whole Bible. It was so vigorous and so true to Christ's whole truth, that I sent it to a minister to show him what he should preach.

In one of our large evangelical churches which was founded upon real gospel preaching, the minister has recently announced that he is a liberal Protestant, that he gets his authority for truth from beauty, good men and women, and everywhere.

We do not wish to be personal, only to show that here locally, we are similar to the rest of the world.

The enclosed clipping shows a secretary of the evangelical church federation leading this liberal meeting, no one in it to stand for Christ as final authority.

Well, what can Christians do and think? We cannot ask your splendid MONTHLY

to do any more or any different than you are doing now. We wish your circulation may greatly increase.

It seems as if it would be well for scholarly men and evangelicals filled with the Spirit to take the platforms about the country and tell the people what the records of Christ's eye-witness apostles assert and show up what the liberals deny.

These few lines are intended only to show to those who can get into print, that which, of course, you already know, namely, that there are many in the evangelical churches who feel sad to hear so little real spiritual preaching, so little about the world to come, and the necessity of believing in Christ. The words of Paul, "The things that are seen are temporal while the things that are not seen are eternal," are ignored.

We do not ask for any reply to these few lines but to regard them as the feelings of many others, also.

Yours in the faith.

CHANGE OF ADDRESS

Notice of change of address of your Moody Monthly should be received in the magazine office by the tenth of the month to affect the following month's issue. For instance if you desire the address changed for your February number, the Monthly should be notified of your new address not later than January tenth.—Publication Manager.

Call to Founder's Week Conference at the Moody Bible Institute of Chicago

February 3-6, 1930

DWIGHT L. MOODY has been dead thirty years, but there has not been a year since he departed out of this life unto the Father when his birthday has not been commemorated by the Moody Bible Institute of Chicago, which he founded.

At first the exercises were limited to his birthday, February 5, but later they took the form of a Bible and evangelistic conference covering the larger part of the week. This time (1930) the conference will open (D. V.) on Monday evening, February 3, and close on Thursday evening, February 6.

We cordially invite pastors, missionaries, evangelists, Christian workers of every class and believers generally, to meet with us on this occasion in anticipation of a time of refreshing from the presence of the Lord. Last year something like 2,000 guests accepted our invitation, and these, together with the student body in our Day and Evening Schools numbering nearly as many more, filled our largest auditorium each day from morning till night, with as bright and joyous and expectant an audience as any company of God's preachers and teachers ever meet this side of Beulah land.

On the coming occasion we plan to emphasize three lines of teaching, doctrine, prophecy and biblical research, as well as missions and evangelism.

Mr. H. A. Ironside, the well-known Bible expositor, will have one period a day for instruction in the Church epistles.

Rev. William Lamb, of Sydney, Australia, will bring to our attention the signs of the times as he discerns them as the result of his long and patient study of the theme.

Bishop Horace M. DuBose, of the Methodist Episcopal church, South, will strengthen our faith and put fire into our testimony as he reveals from his own research in Bible lands, that which God

has stored away in their buried cities of evidence of His truth.

Rev. Herbert W. Bieber, D. D., pastor of the Presbyterian Church of the Covenant, Bala-Cynwyd, Pa., will be assigned certain of the distinctively inspirational hours of the conference.

Rev. Francis W. Russell, D. D., director of Religious Work of the Mount Hermon Association of California, will bring us news of the Lord's work on the Pacific Coast.

Rev. Charles W. Abel, of British New Guinea, will tell of the marvelous transformations he has witnessed in a generation among the cannibals. Rev. Harry Strachan, of the Latin-American Evangelization Campaign, will bring us another stirring missionary appeal. And we are to have the privilege also of an address from Rev. W. H. Hudson, D. D., representing the work in China of the mission board of the Southern Presbyterian church. Of course, Jewish missions, rescue missions and other spheres of home missions will likewise be presented.

We must not fail to speak about the music of the conference. Practically all the music teachers on the faculty and among the instructors of the Moody Bible Institute will be on the program as conductors, soloists, organists and pianists—Mr. and Mrs. Latchaw, Miss Richards, Miss Deal, and Messrs. Bittikofer, Ernest, Holzworth, Hosmer, and Schuler.

The highly trained Institute choir will be present at certain hours, morning and evening, to lead in the great volume of song going up from the hundreds of voices of the redeemed in hallelujahs to our great God and Saviour Jesus Christ.

Wednesday will be Alumni Day. Thursday will be Missionary Day.

In listening to some of the echoes of the conference of 1929, we have heard these:

A Baptist minister in Ohio:—"Just a

line to express my appreciation of the Founder's Week Conference. The services were a wonderful, spiritual uplift to me, and I came away with an undergirding that will last into the coming days."

A Methodist minister in Maryland:—"I want to tell you that the blessings I received are beyond the human tongue to describe. The human tongue can express human things, but the divine is far beyond it. I pray the Moody Bible Institute may be kept steadfast and unmovable in the raging sea of Modernism. God bless it and all connected with it."

A Presbyterian minister in Nebraska:—"As for the wonderful music, will one ever hear grander or more inspiring singing this side of the heavenly portals? The church of the living God has the music. The atheist and the scoffer can bring us no uplifting singing. Only God and eternity can measure the far-reaching blessing of that great gathering, and the whole church may well thank God for such a gospel center."

As we close our call and invitation, the words of Moses to his father-in-law float into our mind: "We are journeying unto the place of which the Lord said, I will give it you. Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel" (Num. 10:29).

Do not delay to make your reservation, for our accommodations are usually crowded. Entertainment may be had in the Institute for \$2.00 a day (board and lodging). Guests rooming outside will be furnished meals at 50 cents each.

For further information address the Moody Bible Institute, 153 Institute Place (Chicago Avenue Station), Chicago.

Fraternally yours,

James M. Gray
President.



Institute Buildings from Corner of Wells and Chestnut Streets

Missionary Department

William H. Hockman

THE PRICE OF A SPIRITUAL BLESSING

A great awakening has come in the city of Yuanchow, Hunan, China, where are stationed workers of the Liebenzell Mission, with Mr. Herman Becker in charge. For long years a hard, unresponsive field, now the praises of the Lord are sung by a company of some 1600 who gather for prayer and worship. Out of a tragic incident the Lord brought a swaying of the peoples' hearts to Himself.

An infuriated man, either demon possessed or a maniac, had broken loose and tried to stop and disperse the meetings for prayer. In the absence of Mr. Becker he attacked and very dangerously wounded Mrs. Becker, gashing her head and neck so that her life was almost despaired of. Her husband undertook some impromptu and absolutely necessary surgery with the result, by the Lord's help, that her life was saved. Other missionary women and comrades were also wounded by the maniac, who later running a muck in the street, was finally himself slain.

The city magistrate hearing of Mrs. Becker's and others' terrible experience at the hands of this man, gathered together his family and relatives to the number of twenty and condemned the whole group to death for not keeping this dangerous person in control.

On hearing of their awful sentence Mr. Becker went to the magistrate and pleaded for their release, which was firmly and finally refused.

"Then," said he, "I shall accompany them to the death and standing in front of them receive the first fatal shots in my own body."

This deeply moved the official who had been acting in accordance with well recognized precedent and had never met so amazing an attitude of heart before.

"Will you then be responsible for these people if I set them free?" he asked Mr. Becker.

"I will be responsible," he replied, trusting to the Lord in whose name he knew himself to be acting and to the grateful hearts of the group who were saved from death by his kind and successful intervention. And freed they were from that day.

Is it any wonder that Yuangchow City

was deeply stirred when this unheard of staking one's own life (and he an alien), for the rescue of the doomed kindred of an enemy, was passed from ear to ear? God used this to bring the royal blessing in companies of souls saved and rejoicing in the love and new life of Jesus Christ the world's Saviour, and the stream of grace goes on flowing deep and strong. —*The Bible for China.*

HAVE THEY AN ULTERIOR MOTIVE?

All missionaries are familiar with this question. The charge is often brought



Picture taken from "The European Harvest Field."

A Group of Russian Evangelical Missionaries

against our work that many converts are only "rice-Christians." However, missionaries themselves frequently feel that the average Christian convert on the field is more steadfast than the average Christian in the homeland where testings are less severe and where help and support are nearer at hand.

Rev. C. W. Posnet, writing of the eagerness with which Indian villages welcome the gospel story, answers the question as to ulterior motives from his own experience: "All I can say is, that for two years past, ever since they began coming in large quantities, they have been through such bitter persecution that I am amazed that the movement has not ceased. They have been beaten, robbed of their lands, dragged before the courts on false charges, just to weary them into giving up in disgust their faith in Christ."

"One fine old saint has had his farm burned down and yet he said to me: 'I have chosen Jesus Swami forever, and though they take my life, I will never go back.'

"Another young man received an outcaste leader into his house. He was

warned to send him away, but all in vain. At last he was thrown into prison on a false charge and kept there in chains for a fortnight, but he did not turn the evangelist away. Today the whole of the village is baptized. Never in my life have I seen such importunity; though they see persecution on all sides, yet this seems only to make their determination the greater."

A STORY OF APOSTOLIC ZEAL AND DEVOTION

The accompanying picture shows a group of Russian evangelical Christians who went up to the Arctic regions of Siberia for the purpose of evangelizing the long neglected pagan Eskimos in 1909, remaining there until 1927, when they returned to the Yakutsk, Siberia. During their absence of eighteen years in the far North, the World War and several revolutions had taken place, the first news of

which these missionaries received when they arrived in the Siberian towns. They could hardly believe their own ears, but the most important piece of business in which they were interested was the preaching of the gospel to the Eskimos. Other things could not matter so very much so far as they were concerned, and so it was no surprise that these apostles of Christ felt the divine urge to go forth again to the ends of the earth like the early disciples proclaiming the glad tidings of salvation. The fur-

lough lasted three months and then they again returned to their chosen missionary field. Thus is the book of Acts being continued by real heroes of the Christ. Let us remember them daily before the throne of grace.—*The European Harvest Field.*

HABITATIONS OF CRUELTY

Should any of our friends imagine that the days of turmoil in China are over and missionaries are returning to scenes of order and tranquillity, a renewed urge to sincere prayer would enter their hearts on reading such a letter as comes from Rev. Wm. H. Nowack entitled, "Echoes from Inland China." Mr. Nowack writes from Miyang in the central province of Honan. In some sections of the country the social chaos is not so serious as here depicted, but in other parts it is, alas, even worse.

In Peril of Robbers

"In addition to His gracious deliverances from physical ailments (narrated in previous paragraphs) there have also been others just as marvelous, if not more so. During our first month on the field, after

returning from furlough, a band of robbers estimated at several thousand surrounded our city for three days and nights, doing their very utmost to get inside. While both of the city suburbs, as well as many of the surrounding villages, were almost completely destroyed by fire, we were very grateful indeed that the city itself was spared. For one time, at least, the whole city was thoroughly united in a common purpose. Even old women and little children took part in the grim defensive against these bandits by throwing stones and brickbats at those who were attempting to storm the wall, while large logs were rolled down on the heads of

those who were hoisting or climbing scaling ladders. Only God could have saved the city from this threatened catastrophe, and we are confident that it was in answer to the cries of His praying children that He did so.

"After leaving Miyang they entered Shechitien, a much larger city, about forty miles north of us, where for a whole month they practiced their diabolical abuses and outrages upon the poor, helpless citizens. One of our missionary friends who experienced the greater part of that terrible siege, wrote us later saying: 'I never knew before how utterly vile lost men could be. We were sheltered from most

of the trouble, but outside of our compound it was just hell let loose. Only a very few of the women and children escaped cruel abuse. The city is looted clean, but our buildings have not suffered very much though fires were raging all around our property. All our Christians are safe, though most of the local residents have lost almost everything portable, and not a few have been cruelly beaten.'

Conscienceless Brutes

"Not long after these robbers left our city it was again spared from catastrophe which might have proven equally disastrous but for the Lord's gracious intervention. In this case it was a league or plot existing between the city soldiers and neighborhood bandits, it being providentially discovered that the former were surreptitiously selling to the latter the ammunition apportioned to them for the defense of the city against these bandits, and appropriating the proceeds for their own personal use. Through a well planned scheme on the part of the city authorities these soldiers were quickly deprived of their guns and driven out of the city. The district in general is in a most deplorable and indescribable condition. Banditry is fairly running wild all about us and no one seems to care a rap about the lives and property of those who are continually falling victims to this lawless and demon-possessed element. The poor country people are fleeing hither and thither seeking for a place of refuge so as to escape the awful atrocities to which they are being daily subjected. Hundreds have already been bereft of all their possessions, wandering about without shelter, food or clothing, and more are being continually added to their ranks."

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of
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Beginning 7:30 p. m., Monday, February 3,
Closing Thursday Evening, February 6, 1930

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4:00 P. M.; 7:30 P. M.

Partial List of Speakers

Bishop Horace M. DuBose, D.D.....of the Methodist Episcopal Church, South
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Rev. Francis W. Russell, D.D.....Mt. Hermon, Calif.
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But that reply would not do. I knew he meant that he had given the boy to his heathen gods, so again I asked him, "Will you give this boy to the Lord Jesus? He is now dying, there is no hope except in the mercy of the Lord Jesus."

Again he tried to hedge and hide behind the statement that the boy had been given to God, meaning his own false religion, but I held him to the point and insisted that he say that he would give the boy to the Lord Jesus Christ. Finally he said, "Yes, I will."

I asked, "Will do what?"

He replied that he would give him to the Lord Jesus Christ.

I called for some oil, put some on the head of the child and prayed to God for Jesus' sake to heal him. I called into the ears of the child that the Lord Jesus had healed him. The little chap opened his eyes and gave me a look of intelligence causing me to believe that he had become conscious.

I then told the men that I would return to my house and get something nourishing to restore strength to the child. The uncle replied that he hoped I would not take the trouble to bring the things myself but send them by a friend whom he named.

A Spiritual Contest

When I returned I entered the house unexpectedly. I discovered that the men had killed a chicken and tied the dead chicken on the boy's head! In other words, they had offered a sacrifice to their heathen gods. How shrewd the devil! He saw that the Lord Jesus had touched the child so he immediately stirred up the unsaved uncle to do something to take from the Lord the praise due to His name. I ordered the chicken to be removed, and they obeyed.



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January, 1930

Alumni day at Founder's Week Conference, February 5

The second day the child was very much better, indeed quite on the road to recovery. Then I said to the uncle, "You remember that you gave this boy to the Lord Jesus?"

He instantly replied, "The boy shall not be baptized."

As a matter of fact I had absolutely no thought of baptizing the boy until he himself should take the Lord Jesus as his personal Saviour, but I knew that the uncle meant that the boy was to remain a Hindu.

After much pleading it became apparent that the man had distinctly and definitely taken the stand that he would prefer the boy to die rather than become an open Christian. It looked as though we were defeated, but the Lord is never defeated. He will surely yet get that which is His own. We do not know how nor when, but that boy belongs to the Lord Jesus and He will claim His own.

I wish you would pray, not only for the boy that he may early give his young heart to the Lord who has marvelously healed him, but also for the two uncles that they may come to know the Lord Jesus and His salvation.—Extract from a letter by M. C. Norton.

WHAT IS THE GREATEST SIN?

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave his Son (1 John 5:10).

And ye have not his word abiding in you: for whom he hath sent, him ye believe not (John 5:38).

God is not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Num. 23:19).—Major Whittle.

Some men are afraid of being too religious. What we need today is men who believe down deep in their soul what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand, and two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want today? Men—men that are out and out for God, and not half-hearted in their allegiance and service.—D. L. Moody.

Jesus never taught his disciples how to preach, but he did teach them how to pray. I would rather be able to pray like Daniel than to preach like Gabriel. If men know how to pray they know how to work for God.—D. L. Moody.

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Our Monthly Potpourri

Clarence H. Benson

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BUILDING A PYRAMID TODAY

B. Rice Davies, city engineer of Bangor, told the transport congress in London that he had worked out the problem of building the Great Pyramid of Egypt in modern England. The pyramid is said to have taken 100,000 men twenty years to build.

Nowadays, he said, 21,366 men would be required to erect the pyramid in the same length of time. The cost would be about \$330,000,000, enough to build a city for 230,000 inhabitants.—*Chicago Tribune*.

A CALL TO PRAYER

The outstanding need of the present hour is a heaven-sent revival! The state of vital religion is low. The apostasy is on. Many churches have a name to live, but they are dead. Many of the churches that are not dead have lost their first love. Worldliness is rampant among professing Christians. Modernism has captured most of the schools and many of the pupils. Even the foreign field has not escaped the ravages of this anti-Christian religion. Family religion is uncommon. The family altar is broken down in most homes. The average church is half-filled or nearly empty on Sunday nights. Two-thirds of the population of our cities are not reached by the gospel. A billion souls in the regions beyond have not heard the good news. Men are not thinking of God and eternity as they used to in the by-gone days. There is little reverence for God and little respect for authority.

History teaches us that in times of spiritual declension in the past it has pleased God to answer the prayers of His children for revival. For the present crisis, the Lord's challenge is found in Jeremiah 33:3, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Impatience, believing prayer changes conditions. The revival will come when God's people pay the price of confession, surrender, faith and intercession.

Believing that God's hour has struck, the World's Christian Fundamentals Association calls upon God's people everywhere to set aside the last day or the last night of the year 1929 for mighty intercession for a world-wide revival in the body of Christ. Churches in every land are requested to open their doors for such a day or night of prayer. Let praying people assemble in every city and community throughout the world. Where churches are not available, let believers assemble in private homes. Where a believer cannot find others who are willing to pray, let him have a day of prayer by himself. If we can belt the globe with real prayer meetings, the revival will come.—*The Christian Fundamentalist*.

WORLD-WIDE SUNDAY-SCHOOL NEWS

The Philippine Council of Religious Education reports that there are now more than 1,500 teachers enrolled in teacher training. Including those who received diplomas at the recent graduation service, nearly 150 have graduated from the three year course. In addition to these about 30,000 credits have been conferred upon others through certificates and seals.

The Bi-annual Convention of the National Sunday School Association of Japan, which was recently held at Osaka, registered 320 delegates, the largest number that has ever been in attendance upon any convention in Japan, and they represented fifteen different denominations. For the first time a registration fee was charged, one yen, which helped to meet the expenses of the convention. Much of the enthusiasm was credited in the convention to the recent World's Sunday School Convention held in Los Angeles last year. The twenty-two delegates from Osaka who attended the World's Sunday School Convention at Los Angeles organized and invited all other world delegates to a dinner at the Nara Hotel.

A LESSON FROM MOSCOW

The queer working of the Soviet mind is graphically revealed in a brief item of news from Moscow published recently in the *London Daily Mail*. The Princess Sophie Lieven, sister-in-law of Sir Kynaston Studd, who was Lord Mayor of London last year, is in jail in that city. And why? Because of her Christian missionary activities in Russia. The specific charge upon which she is imprisoned is that she read portions of the Bible to the children of Soviet working people.

Here is additional evidence, if it were needed, of the aim of communism. First of all, overthrow Christianity, and the other objectives will be made easier of attainment. The prominence of the lady now languishing in a Moscow prison has made her case worthy of mention, but this small news item may be taken as indicative of general conditions—so common that the world does not hear a great deal about them.

And the point to be borne in mind is that the "Red" in Moscow is not different from his fellows throughout the rest of the world. In fact Moscow sounds the keynote in all the miserable propaganda being conducted in other countries. There is in this small story a warning for all those who are in the least concerned for the continuance of Christianity and the perpetuation of law and order as developed through the processes of civilization.—*Toronto Globe*.

ESCAPING FROM UTOPIA

The description of the Mennonites' arrival in Germany from soviet Russia ought to do a lot for the cause of the proletarian world revolution. These humble people, who managed to live for generations under the tyranny of the czars, hard working, thrifty, and at least sufficiently contented with their lot not to try to get away from it, have now managed to escape from the paradise of the common people, weeping tears of relief. They had left their homes and their belongings behind them, anxious only to get away from the benign care of the communist reformers of the world.

They are, of course, benighted victims of bourgeois morality. They want to enjoy the fruits of their own labor and to think and pray as their own judgment and conscience direct. When the government proposed to take what they had worked for on its own terms to support its own power to take what it wanted and followed up its expropriation by dictating what they should hope for and believe, it didn't look like Utopia to the Mennonites. They were so unreasonable as to be willing to give up their homes and their property and the privileges of the world revolution. They are not precisely an exhibit for the propaganda of the Third Internationale.—*The Chicago Daily Tribune*.

HAS THE SUNDAY-SCHOOL SEEN BETTER DAYS?

But look now at the glorious Sunday-schools we had in 1904. It was the day of great adult classes, some nearly a thousand in enrollment and many with hundreds of enthusiastic men and women, competing for largest numbers and for many saved. Baraca classes, Philathea classes, other forms of organization very efficient and large in numbers, calling out great Bible teachers to lead them in the study of the International Bible lessons. The lessons were spiritually expository, possible in the forty-five minutes for lesson period, to be made wonderfully attractive by the great teachers they had. The rest of the school had these lessons graded wisely and in many Sunday-schools very interesting supplementary general Bible lessons were taught. Great enthusiasm, large numbers, deep spirituality, constant conversions up to 300,000 a year in the church!

The Sunday-schools usually were held for an hour and a half session, giving forty minutes at least to the lesson; in adult classes often an hour. Many of the sessions were in the afternoon, from 2:30 to 4 o'clock, and not a few Sunday-schools had sessions both morning and afternoon. The Bible was the sole textbook, studied historically in course, in selected passages for spiritual exposition and discussion. Great and enthusiastic popular Sunday-school conventions, district, county, state and international, brought together these earnest workers of the local Sunday-school to compare experiences, learn better methods and deeper spiritual life. These inter-denominational associations were most delightful and stimulating to a far-reaching extent. They attempted fully what was thoroughly practical and possible in the

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brief hour of Sunday-school session every Sunday, and the leaders were extraordinary men like Marion Lawrence, John Wanamaker, H. J. Heinz, William Reynolds, D. L. Moody and others.—*The Methodist*.

850,500,000 ARE ILLITERATE

As the result of investigations made by James Abel, specialist in foreign education, it was discovered that 62 per cent of the world, over ten years of age, are illiterate. That means that 850,500,000 people over ten years of age are not able to read or write. Eighteen countries report an illiteracy of more than fifty per cent.

The average pupil in our public schools will probably not feel much joy over the fact that the tendency throughout the country, especially in city schools, is to increase the number of days in the school year and to lengthen the number of hours in the school day. Many cities have added from five to twenty days to the school year, and from fifteen to forty-five minutes to the school day. The movement is a worthy one. According to the Bureau of Education children from the ages of six to eighteen do not average more than 7,524 hours out of the 65,700 hours in which they are awake, that is only 11.4 per cent of their time.—*United Presbyterian*.

MORE RELIGIOUS READING FOR THE BLIND

The devotional messages of James H. McConkey are now available to all blind persons who have been taught to read revised Braille, grade one and half. Twenty-nine of these titles (forty copies of each) are circulated among more than five hundred readers, by the Braille Circulating Library of Richmond, Va. (Y. M. C. A. Building). This work is supported entirely by voluntary offerings, and new books are added as fast as the funds permit. There is no expense for the reader—not even that of postage. A letter of request is all that is necessary.

In addition to this, there are important divisions of the work of this library in both China and Japan. In Shanghai, the Institution for the Chinese Blind publishes these same messages in monthly installments in their Braille magazine which is sent to all of the schools for the blind in China, thus reaching the majority of finger-readers in the whole country. In Tokio, a similar plan has been adopted by Mr. Akimoto, an earnest Japanese Christian, who publishes a monthly devotional magazine, in Japanese Braille, called *Faith*. This magazine has been the means of carrying Mr. McConkey's messages, in a most effective way, to the blind readers of Japan.

Miss Katharyn LaSor and Miss Marie Duffie are about to realize their long desired purpose of publishing gospel tracts for the blind. They are now incorporated under the name of the "Hope Printing Company for the Blind," and are located at 208 Oak Street, Paw Paw, Mich.

REACHING THE CHILDREN

Something must be done, and done quickly and with vigor, about the reported condition that less than half the children of the land are in Sunday-schools.



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If you are interested write to

The Extension Department of
The Moody Bible Institute
Chicago Avenue Station Chicago, Illinois

If any real child welfare work is to be done by President Hoover's Commission on Child Welfare it must be undergirt by the work of the churches in planting moral and religious standards and impulses in the life of childhood.

A recent article proposing a five-year campaign for the doubling of Sunday-school enrollment has been widely reprinted in the religious press. In some quarters active steps have been taken to put the plan into immediate effect. There is no division of opinion anywhere upon the fundamental importance of giving every child a fair chance to know the clear teachings of Scripture upon character and conduct. Any nation, community or church that

neglects the spiritual culture of its boys and girls is manifestly failing in a primary responsibility.

Here is a situation that makes its appeal to every normal Christian, and to every normal parent. It must be remedied by local action. In every neighborhood there are children who receive no religious instruction: in the nation as a whole, their number exceeds the total of those already enrolled in Sunday-schools. Obviously, the indicated procedure is for the absentees to be found and brought in, mostly by other girls and boys, incited by their teachers, parents and pastors. The methods may be as varied as the ingenuity of concerned Christians can suggest, but the one objec-

tive is to get the boys and girls into the Sunday-school.

Any kind of Sunday-school, staffed by Christians who love children, love the Bible and love God, is able to do the task. It may be a one-roomed school at a rural cross-roads, or a modern religious education building in a city; it may use the Uniform lessons or one of the many graded courses; it may meet in the morning, or it may meet in the afternoon. It may

utilize promotional prizes, of class banners, individual badges, or what not. All of these matters are incidental: the one immediate aim is to secure one hundred per cent of possible attendance. The quest for boys and girls will stimulate vitality and increase efficiency. It will quicken the adult classes and the cradle roll. It will react upon family life and intensify parental responsibility.—William T. Ellis Service.

THE CREDULITY OF UNBELIEF

There are those who charge Christian believers with being credulous, because they believe the teachings of the Scriptures as to God, the soul, salvation, and the future life. But the unbelievers are the ones who are credulous, or ready to be imposed upon, or willing to accept as fact that for which they have no sufficient reason. Christians accept their religious faith, not because they are credulous, but because they have convincing reasons for believing as they do, and are compelled to yield assent to facts.

On a stand rests a terrestrial globe, delineating the surface of the earth, and near it is a companion piece, a celestial globe, on which are traced the outlines of the heavenly bodies. Every one knows that these globes are the work of intelligent and skillful artists, and that they are the result of purposeful design. But the atheist, with blind credulity, claims to believe that the heavens and the earth, with their profound heights and depths, came into existence without Creator or Designer, under some soulless impulse or movement of chance. The one who can take such a view is blind. The one who accepts the atheistic theory of the universe is mad. It is a monstrous thing to think that so complicated an organism as this material universe came into existence without the intelligence, design and power of an All-wise Creator behind it. One who is so credulous as this is not fit to pronounce an intelligent judgment on any matter of ordinary importance, much less to criticize those who believe in the existence of God, Maker of heaven and earth.—*The Presbyterian*.



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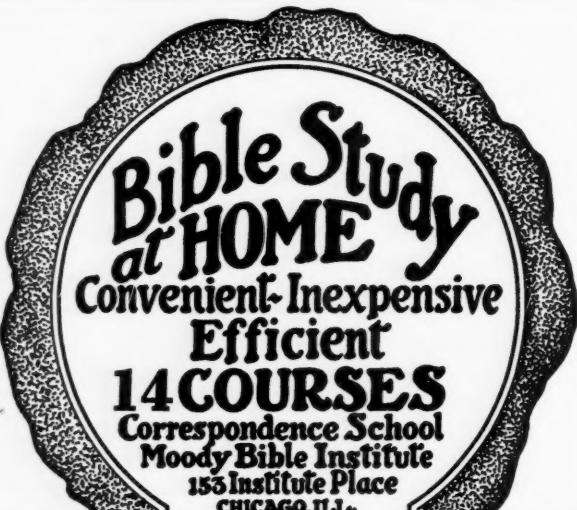
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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

THE MARYS OF THE GOSPEL

G. W. T., *Mariches, N. Y.*

Question: Please name the Marys in the Gospels.

Answer: (1) Mary, the Mother of Jesus; (2) Mary Magdalene; (3) Mary of Bethany; (4) Mary, the mother of James and Joses; (5) Mary, the mother of John Mark.

THE DANCE

C. J. Hey, *Kansas City, Mo.*

Questions: Have you specific information concerning the hurtfulness of the modern dance? The danger to the individual, to the home, to the weaker brother?

Answer: We would recommend the following two pamphlets: *Popular Amusements and the Christian Life*, by Sinks, and *The Christian and Amusements*, by Biederwolf. The former is twenty-five cents and the latter twenty.

MONEY RAISING

O. B. W., *Boyertown, Pa.*

Question: Do you approve of tickets being sold for a church entertainment, the money to be given to reduce the church debt?

I. L., *Macomb, Ill.*

Question: Is it wrong to hold suppers, bazaars, or to charge admission to programs in the church, even in the basement, to help meet the church expenses?

Answer: Our position is that it is wrong because unscriptural, and injurious because such things commercialize the gospel, lower spiritual standards, and rob the church of fully exercising the grace of giving. For a fuller answer consult *Bible Problems Fairly Met*, page thirty-eight; the topics are "Unscriptural Schemes for Raising Money," and "Bible Methods of Raising Money."

DEPARTED SPIRITS

T. B. W., *Canton, Ohio.*

Questions: (1) Where was Christ during the three days between His death and resurrection? (2) Do those who have died in Christ since His resurrection go to the same place? (3) What is meant by paradise? (4) By hell? (5) What is meant by preaching to the spirits in prison?

Answer: (1) While His body was in the tomb Jesus' spirit went to Sheol, or the place of departed spirits. (2) No; they go to be with Christ (Phil. 1:23). (3) Paradise is now a name for the future home of the saved. (4) Hell is the equivalent of "Sheol" or "Hades," the place of the dead, or the lower parts of the earth (Ps. 65:9). (5) See December number of the Moody MONTHLY, page 195.

THE PAROUSIA

H. U. S., *Barnes City, Ia.*

Question: Does the Greek word *parousia* exclude the premillennial view of the second coming?

Answer: Rather does it not emphasize that view? You refer to 1 Thessalonians 2:19. The last word, "coming," is the "parousia," or "presence" of Christ, when we shall be caught up to meet Him in the air (1 Thess. 4:16-18). The two truths are combined in 2 Thessalonians 2:1. At this time He will not be manifested to the world, but after a brief period He will appear in visible glory to judge the world and establish His kingdom. For His "appearing" see 1 Timothy 6:14, 15; 2 Timothy 1:10; 4:1; Titus 2:13; 1 Peter 1:7. This "appearing" of Jesus is also referred to as a manifestation. (Col. 3:4, R. V.)

ASCENDING TO HEAVEN

T. M., *Monrovia, Calif.*

Question: How do you harmonize 2 Kings 2:11 and Genesis 5:24 with John 3:13?

Answer: It is true that both Enoch and Elijah went to heaven without dying, but no person has gone to heaven nor returned from heaven by any power of his own. In some mysterious way Enoch was transported thither, while Elijah was taken up by God in a chariot of fire by a whirlwind. The case of Christ was different. He came down from heaven and He returned to heaven by reason of His own divine power. This distinguishes Him from mere man and places Him in a class by Himself. A fuller answer may be found in *Bible Problems Fairly Met*, page seventy-seven.

KING SAUL

C. F., *Elizabethtown.*

Questions: (1) Was the Holy Spirit taken from King Saul? (2) What was the evil spirit from the Lord (1 Sam. 16:14)?

Answers: (1) The "spirit" of the Lord is not called the Holy Spirit, but is capitalized in the King James Version, which indicates that the translators of those days considered it the Holy Spirit. But the Revised Version does not so capitalize the word. If the Holy Spirit is intended, then He was not dwelling in Saul in the same sense that He indwells the Christian, but in the sense of being with Saul as a supernatural official empowerment for his office as king. (2) The "evil spirit from the Lord" may be understood as a permissive coming of a demon upon the king as a punishment for his sins, and which resulted in melancholia or some such mental derangement.

BRIDGE

J. K., *Green Bay, Wis.*

Question: Is it right for the Christian to play bridge?

Answer: Like the other games played with "cards" bridge is a game of chance, hence more or less of a gamble, whether any money is put up on the game or not. We have known of women becoming so fascinated with the game that they play morning and afternoon and night. Most Christians who play may not play for money or "prizes," but simply for pleasure or excitement. Our contention is that no Christian can be a bridge player without harm to his spiritual life. Bridge playing does not go along with prayer and enjoyment of Bible study and soul-saying. The two things are mutually exclusive.

RESURRECTION OF THE WICKED

G. W. N., *Everett, Wash.*

Questions: (1) Will the unbelieving dead receive bodies when brought before the judgment of the Great White Throne (Rev. 20:12-15)? (2) Did the Virgin Mary have other children after Jesus was born? (3) Is the book of James intended for all believers? It is addressed to the twelve tribes of the dispersion (R. V.).

Answers: (1) After a person has died his resurrection means only in a physical sense, that is, it refers only to the body, at which time body and soul are reunited. But the body has become a resurrection body, the same that disintegrated, yet different. The resurrection here described is the resurrection of the "unjust" or "unrighteous." They are the ones mentioned in verse five as living not again until after the thousand years. (2) We see no reason for not believing what the Bible says (Luke 2:7; Matt. 12:46; 13:55). Besides, to claim otherwise makes the problem even more difficult. (3) Although addressed particularly to Jewish Christians and is especially valuable to them, no doubt it is for us Gentiles also.

OWNERSHIP OF PALESTINE

E. R. P., *Watertown, Wis.*

Question: A letter to the Milwaukee Journal seeks to prove that the claim of the Jews to Palestine is without foundation "in the light of our universal history and the Bible." In your opinion is the writer of this letter correct?

Answer: Our answer is that the writer shows some familiarity with history but does not correctly interpret it; and that his understanding of the Bible upon this point is even less commendable. His main contention is that the Arabs have the only legitimate right to the land. Let us see. Who owns this world, and who has the disposing of it? Does not the Creator? Man is merely the temporary occupant of this planet. He brings nothing into the world, and while here is merely a tenant or a steward who must render account to God. But in the case of Palestine God definitely gave that land to Abraham and the chosen nation for a perpetual possession (Gen. 13:15; 17:8; Ps. 105:9-11; Jer. 25:5, etc.). Remember this: Temporary dispossession does not mean disinheritance. God never has rescinded

nor transferred His gift of the land to Israel, for it was perpetual.

GOD'S POOR

B. C., Comstock, Mich.

Question: Why is it that some of God's children are always poor? This is true of many who do not lack business ability, who are fairly well fitted for the work to which they are called, and who also live economically. But they never "get ahead."

Answer: By "poor" we presume you do not mean poverty stricken, but simply not rich. The personal equation is perhaps the strongest factor in acquiring riches, and mere wage earners seldom become rich. There must also be the ambition, the opportunity, and the willingness to sacrifice time and pleasure. The majority of people do not possess this combination of requisites. Upon the other hand it evidently is God's purpose that most of His people should remain poor. Poverty is not an unmixed evil, as riches are not an unmixed good. "How shall they that have riches enter into the kingdom of heaven?" Few can stand prosperity. Possession of wealth often leads to dependence upon it rather than upon God. There is much wisdom in Christ's injunction, "Lay not up for yourselves treasures upon earth." Only the riches of grace and our eternal possessions in Christ are really worthy of serious consideration. Yet if men are entrusted with riches it is possible to walk humbly before the Lord.

A CHURCH CIRCUS

A. E., Chicago, Ill.

Question: The church of which I am a member has an article in our little weekly paper advertising an elaborate circus, with its full quota of sideshows, popcorn booths, bally-ho man, clowns, circus lemonade, ten dancers, hair-raising acrobatic stunts, and the usual wild animals. I am horrified. How can a minister of the gospel approve of such goings on in

the church? Cannot the Moody Bible Institute do something to bear upon this case?

Answer: The situation certainly is deplorable, especially so since it is to be given by the "Win-Some" class of the Sunday-school, and this for the second time. Having been a "success" the first year it is to be repeated. The class (supposedly of young ladies) may be winsome in a worldly sense, but we do not see anything in such schemes for money raising that will win the approval of our Lord. We are unable to discern even the shadow of the "old rugged cross" in them. Only a church that is spiritually dead will endorse them. The only thing that the Moody Bible Institute can do is to continue setting before its students more scripturally correct teaching for conducting the work of a church and training them to do it. The Lord will bless any Christian worker or any church that will honor His Word.

SLOWNESS OF EVANGELISM

K. H. Y., São Paulo, Brazil.

Questions: Since there are so many unevangelized tribes in the world, since the workers are so few, and since the missionaries usually are obliged to learn a new language before beginning their work, the situation seems to delay indefinitely the much-longed-for coming of our Lord. Are not these facts depressing? (2) What is the teaching of McPhersonism? It is spreading even to this far-away station. (3) Do you know of any safe and sound Christian in Vienna to whom I could recommend friends?

Answers: (1) Such facts would indeed be depressing if we kept our eyes upon them. But we have a great God for whom nothing is too hard; and when Jesus Christ committed to His church the evangelization of the world He said, "All authority hath been given unto me in heaven and on earth. Go ye therefore." Again, "Ye shall receive power after the Holy Spirit is come upon you." Faith does not consider impossibilities, but surmounts them. When the gospel is preached in the power of the Holy Spirit the hearts of men respond to it. The greatest work of the missionary is both to save men and to make missionaries of them. Moreover, the work of the church is not to save the world, but to be Christ's witnesses. We must also clearly distinguish between the return of Jesus Christ for His saints and His coming with them (1 Thess. 4:18; 3:13). The former event may occur at any time and we should be always in readiness for it. This is our hope and joy. Of all people the Christian's outlook upon life is the least depressing. (2) We regret that the pamphlet by William P. White, D. D., *Is McPhersonism of the Lord?* is out of print. It summarizes the teachings of McPhersonism as a four-fold heresy: (a) Women in official leadership in the church; (b) Healing for the mortal body in the atonement, the same as forgiveness of sins; (c) The gift of tongues for the church of today; (d) The baptism of the Holy Spirit as a "second blessing," with "sign gifts" as its evidence. (3) Perhaps one of our readers can furnish this information?

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January 12

The Baptism and Temptation of Jesus Matthew 3:1-4:11

Golden Text:—This is my beloved Son in whom I am well pleased.—Matthew 3:17.

In many books, so called "lives of Christ," and by many Bible teachers, the baptism and temptation of Jesus are presented as a part of His preparation for His great work. These should not be viewed as preparatory, but as the formal entry of the King upon His mission. In the baptism we have the act of dedication of Himself to His work which made full a righteousness, and in the temptation the first conflict with the devil whose works He came to destroy.

I. The Baptism of Jesus, the King (3:13-17).

While the forerunner was discharging his office, the king emerged from His seclusion at Nazareth and demanded baptism at John's hands. The incongruity of this demand with the purpose of baptism brought from John a protest, but upon Jesus' satisfactory explanation, John baptized Him. Touching Christ's baptism, note

1. Its Significance.

(1) Negatively.

(a) It did not mean His mere obedience to the commandment of God, because His entire life had been lived within the will of God. There was not a moment in His life but what was lived fully in accordance with the Father's will.

(b) Not because He had sinned, for He was absolutely sinless, harmless, undefiled—separate from sinners. This separation was so complete that even the devil could find no occasion against Him (John 14:30).

(2) Positively.

Its significance is found in harmony with the central purpose of His coming into the world which was to secure for His people salvation through death and resurrection. This act was the official entrance upon his work. It was an act of consecration on His part to the work of saving His people through sacrifice.

While baptism is a sinner's ordinance, Christ was baptized not because He had sinned, but because He took the place of sinners to be a substitute for them. He was so devoted to them that He entered upon His mission by submitting to the ordinance which typified death and resurrection. In this He who knew no sin was made sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21). Water baptism today means identification with Christ in death and resurrection (Rom. 6:3-6).

2. Approval from the Opened Heavens (vv. 16, 17).

Immediately following His consecration to His work the heavens were opened and the Spirit came and abode upon Him, fol-

lowed by words of approval from the Father. All these were essential for the work upon which Christ now entered—revelation (heavens opened), inspiration (the dove abode upon Him), and approval (words from the Father).

II. The Temptation of Jesus, the King (4:1-11).

Being thus commissioned for His work, His ability to meet the one whose destruction He had come to accomplish, must be demonstrated (Heb. 2:14). This temptation was the opening battle of the dreadful conflict between Christ and Satan. In this struggle note

1. The Combatants (v. 1).

(1) Jesus Christ.

The divine man was now entering upon His mediatorial work. He went immediately from the place of anointing and heavenly recognition as the Son of God, to meet the arch enemy of the race.

(2) The devil.

The one with whom Christ struggled here was a real personal being, filled with cunning and malice, and possessing great power.

2. The Battleground, the Wilderness of Judea (v. 1).

The first man was tempted in a garden with the most pleasant surroundings and failed. The second Man was tempted in a bare wilderness and gloriously triumphed.

3. The Method of Attack (vv. 3-9).

Since, as the Redeemer of mankind Christ sustains a three-fold relationship, the Son of man, the Son of God, and as Messiah, each one was made a ground of attack.

(1) As Son of man.

This was a test of the reality of His humanity to demonstrate as to whether the humanity which He obtained through the virgin birth was real. The appeal was made to the instinct of hunger. Hunger is natural and sinless. There could be no life without hunger. The sure sign of life is hunger. Hunger is not the result of sin. Having been forty days and nights without food, as a normal man Jesus had a craving appetite. While the appetite was not sinful, to have satisfied it in a wrong way would have been sin. This is the method by which Satan causes most of us to fail—doing a right thing in a wrong way.

(2) As the Son of God.

It was to test as to whether this personality which had taken upon itself humanity, was divine. The devil quoted from a Messianic psalm to induce Jesus to presume upon God's care. God does really care for His own, but to neglect common precaution, to do the uncalled for thing just to put God's promise to a test, is to sin and to fall. Satan today is tempting man to do the spectacular thing in order to get publicity to gain the ears of the people.

(3) As the Messiah.

Christ's mission as the Messiah was to recover this world from the devil. The devil offered to surrender to Him on the simple condition that He adopt his method, thus obviating the necessity of the cross. The kingdom really was Christ's and Satan knew that they would ultimately become His. The inducement was to get immediate possession without the suffering of the cross. This same temptation is before us today and is causing the church to bid for power by worldly means.

4. The Defense—the Word of God (vv. 4, 7, 10).

Christ met the enemy each time and repulsed Him with, "It is written." Each time he quoted from Deuteronomy, the book which the higher critics would discredit as reliable. Jesus had enough confidence in it to use it in this the most crucial hour of the world's history.

5. The Issue (v. 11).

The enemy was completely routed. The strong man was bound, so that the spoiling of his house was possible. May we all with confidence in this same Word of God use it in meeting the temptations of the devil.

January 19

Jesus Begins His Ministry Matthew 4:12-25

Golden Text:—Repent, for the kingdom of heaven is at hand.—Matthew 4:17.

Jesus began His official work as Messiah at Jerusalem where He presented Himself to the men of the Jewish nation.

I. The King His Own Herald (vv. 12-17).

1. The Reason for This (v. 12).

The news of the imprisonment of John the Baptist caused Jesus to forsake Judea and go into Galilee. The fate of John was accepted as foreshadowing His own. The rejection of the forerunner meant the rejection of the King, whose advent he proclaimed. Because of this He withdrew from the metropolis and went to the remote regions where His work would attract less attention. This was an act of prudence on His part. When the people wilfully reject the truth and attempt to do violence to the messenger, there should be a turning away from them unless specially directed otherwise.

2. To Whom the Proclamation was Made (vv. 13-16).

It was to the people at Capernaum in fulfillment of Isaiah's prophecy (9:1, 2). These people were not blessed with such privileges as those in and around Jerusalem. Thus we see that the darkest and most corrupt of the provinces was getting the light first. In this we see a foreshadowing of the present age, when the gospel of the grace of God is being preached to the Gentiles. It is just like our Lord to extend His grace to the lowest and most despised. He came not to call the righteous, but sinners to repentance. It should be our business, like the Master, to go to the most benighted souls with the message of light and life. Those who are really Christ's disciples have this as their passion.

3. His Message (v. 17).

"Repent, for the kingdom of heaven is at hand." This is the same kingdom which

Moody Bible Institute Monthly

John the Baptist and the Old Testament prophets proclaimed. It means the Messianic earth rule of Jesus Christ. Their message differs from the message of Christ's ministers today. We preach the gospel of the grace of God through faith in the finished work of Christ. We should call upon men and women to repent and believe the gospel of Christ's death for their sins, and resurrection for justification. The time is coming when heralds will again announce the coming of the kingdom and the King Himself will come forth from the heavens to establish His mediatorial kingdom. It is for this we pray when we intelligently say, "Thy kingdom come." At that time the light will break forth which shall illumine the whole earth.

II. The King Calling to Himself Assistants (vv. 18-22).

1. His Command of Authority (vv. 18, 19).

He did not endeavor to persuade them, and He did not use arguments, but issued the mandate. To command is the King's prerogative, not to argue or entreat. Happy is the man who has learned to recognize this.

2. The Station of the Servants Called (vv. 18, 21).

They were men of lowly birth and occupation, fishermen. God chooses the foolish things of this world to confound the wise and the weak things to confound the things which are mighty (1 Cor. 1:26). These men were busily engaged in service when He issued the call. The Lord always selects His servants from the ranks of the employed. There is no place for a lazy man in Christ's kingdom.

3. They were Called to Definite Service (v. 19).

"I will make you fishers of men." He had previously called them to be disciples (John 1:36-42). He now called them to service. This call therefore was not the gospel call to sinners which is "believe on me," but the call to service of those who have already heeded His call to discipleship. The qualities which made for good fishers of fish—patience, bravery to face the storm and the night, the perseverance which toiled all night though no fish were caught—would make for good fishers of men.

4. Their Prompt Obedience (vv. 20, 22).

They gave up their business and homes, not even inquiring as to where their salary was to come from. They put their trust in Him who called, believing that He was able to supply their needs. There is no time for delay when the King commands. There is no time for questions, for the King's business requires haste.

III. The King's Triumphant Progress (vv. 23-25).

He went the whole rounds of Galilee, teaching the Scriptures, preaching the gospel of the kingdom and healing all manner of diseases. He did a three-fold work:

1. Teaching the Scriptures in the Synagogues (v. 23).

The revelation of God needed to be explained. This is what He was doing in Nazareth (Luke 4:16-22). Such is the primary business of every minister.

2. Preaching the Glad Tidings of the Kingdom (v. 23).

The King who was present and was heralding His own mission, was ready to establish His kingdom if they would have been willing to receive Him. Despite His knowledge of their unwillingness to receive Him, He presented His claim as though the kingdom would then have been established.

3. Healing All Manner of Diseases (vv. 23-25).

There was no form of disease which He could not cure, and so abundant was His success that "his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

January 26

Standards of the Kingdom

Matthew 5:1-48

Golden Text:—Blessed are the pure in

FACTS THAT STAGGER

IN Western Canada today many children have never seen a Bible and have never been in Sunday School or at a Gospel service.

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heart for they shall see God.—Matthew 5:8.

This and the next two lessons are taken from the so-called "Sermon on the Mount." It should be noted, however, that it was not a sermon at all which the Lord proclaimed from the mountain, but the King's proclamation of the laws which should obtain in His kingdom. It should be further borne in mind that these laws do not set forth terms of salvation to sinners, but the principles of life which shall obtain when Christ reigns on the earth.

I. The Characteristics of the Subjects of the Kingdom (vv. 1-12).

These characteristics are set forth in the nine beatitudes.

1. The Consciousness of Utter Spiritual Poverty (v. 3).

"Poor in spirit" does not mean to be without money (Isa. 66:2), but to come to the end of self in a state of absolute spiritual beggary, having no power to alter one's condition or to make oneself better.

2. Profound Grief Because of the Spiritual Insolvency (v. 4).

The mourning here is not because of external grief, but because of the keen consciousness of guilt before a Holy God.

3. Humble Submission to God's Will (v. 5).

This is the outgrowth of mourning over spiritual insolvency. Those who have taken to heart their sinful condition are meek in spirit.

4. An Intense Longing to Conform to the Laws of the Kingdom (v. 6).

The one who has received the righteousness of Christ as a free gift follows after the purity of character which expresses itself in deeds of righteousness. This is not doing deeds of righteousness to be saved, but the righteous living of the one who has been graciously saved in Christ.

5. Merciful (v. 7).

The subjects of the kingdom now take on the character of the King. Because of the mercifulness of Christ, His followers will be merciful.

6. Purity of Heart (v. 8).

Since the King is absolutely pure, the subjects who enjoy fellowship with Him must have heart purity. Those whose hearts are pure, are able to see God now and in everything.

7. Peace Makers (v. 9).

The one who has received the peace of God through Jesus Christ will diffuse peace to others. The subjects of His kingdom not only have peace but follow after that which makes for peace.

8. Suffering for Christ's Sake (v. 10).

The world hated Christ, the King; therefore those who reflect His spirit in their lives shall suffer persecution (2 Tim. 3:12). Since the King went to the cross for these principles, His subjects can expect the same treatment (John 15:20).

9. Suffer Reproach (v. 11).

This means to be spoken against falsely. To have all manner of evil spoken against us for Christ's sake is an occasion for glorying. Great rewards in heaven are promised to such.

II. The Responsibilities of the Subjects of the Kingdom (vv. 13-16).

The world is in utter darkness because of its corruption. The subjects of the kingdom are to live such lives as to purify

and enlighten. Their responsibilities are set forth under the figures of salt and light.

1. Ye are the Salt of the Earth (v. 13).

The properties of salt are

- (1) Penetrating.
- (2) Purifying.
- (3) Preserving.

Since salt only preserves and purifies in the measure that it penetrates, so Christians only as they enter into the life of the world can preserve it from decay.

2. Ye are the Light of the World (v. 14).

Light illuminates and warms. This world is cold and dark. In this darkness the devil has set many pitfalls and snares. The subjects of the kingdom should so live as to prevent the unwary from stumbling and falling.

III. The Laws of the Kingdom (vv. 20-48).

1. As to Deeds of Righteousness (v. 20).

They must exceed those of the scribes and Pharisees. They were dead formalists and ritualists. The deeds of the subjects of the kingdom must spring out of natures which are like Christ.

2. As to Sanctity of Life (vv. 21-26).

The duty of the subject of the kingdom is to conserve and sustain his own life and the life of others. "Thou shalt do no murder," means more than simply to refrain from the taking of life. Rash anger is heart murder (v. 22).

3. As to Organized Life (vv. 27-32).

The family is the unit of society. There is no sin which so rots society as that against the relation of the sexes. The two awful sins against the family are

(1) Adultery (vv. 27-30).

Christ shows that adulterous thoughts which never ripen into open acts are a violation of the seventh commandment. There is heart adultery as well as heart murder.

(2) Divorce (vv. 31-32).

Moses because of the hardness of heart of the people, permitted a man in the case

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of adultery to put away his wife and give her a bill of divorce. While the Jews interpreted this to mean that everything in the wife which was offensive was a just cause of divorce, Jesus restricted it to the one cause—fornication.

4. As to Oaths (vv. 33-37).

Speech is the absolute test of character. The truth, and that alone, is to be uttered by a subject of the kingdom. Whatever is more than the simple form of affirmation or denial, comes of the devil. Matthew Henry says, "If our fidelity be known, no 'no' will suffice to give us credit, and if it be questioned, to back what we here say with swearing and cursing is to render it more suspicious."

5. As to Behavior toward Those Who Do Not Recognize the Laws of the Kingdom (vv. 38-48).

(1) Not revengeful (vv. 39, 40).

Turning the other cheek after being smitten, means, after one insult, prepare for another without revenge. The best commentary on this is the meek behavior of Christ when smitten in the presence of the high priest (John 18:22, 33). Even though through false oaths and forgery one's coat be taken from his back, it would be better to give his cloak also than to go to the law to regain the coat.

(2) Willingness to do more than is required (v. 41).

If compelled to go one mile, go two miles with the one thus compelling you. Rather than quarrel with a man for causing you to do that which you cannot help, show willingness to do more.

(3) Be charitable (v. 42).

Our hearts should always be open, ready to give to all, worthy or unworthy. We may not always know who is worthy, but it is better to err on the side of mercy. Even the borrower should not be turned away.

(4) Love enemies (vv. 45-48).

Love to them consists

(a) In blessing them that curse us.

(b) In doing good to them that hate us.

(c) In praying for those who despitefully use us.

Doing this exhibits the positive proof that we are God's children.

February 2

Putting God's Kingdom First

Matthew 6:1-24

Golden Text:—Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matthew 6:33.

Having set forth in the previous chapter the standards of the kingdom, He now exhibits the underlying principles which control the subjects of the kingdom.

I. As to Giving (vv. 1-4).

Alms were not to be given before men to be seen of them. Doing alms before men is not condemned, as that would contradict Matthew 5:16, but the doing of them before men to be seen of them. To seek publicity in doing our alms is to miss the reward of our Heavenly Father. The true child of the kingdom will seek privacy in doing righteousness, that he may have the open reward of the Father. This is most wholesome instruction for this advertising age.

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Moody Bible Institute Monthly

II. As to Praying (vv. 5-15).

1. False Prayer (vv. 5, 7).

This consists in

(1) Praying to be seen and heard of men (v. 5).

Many of the prayers uttered in public are false, for there is more thought of what the people think than of what God thinks.

(2) Using vain repetitions (v. 7).

This does not mean that we should ask but once for a given thing. We have examples of Christ and Paul praying three times for the same thing (Matt. 26:39-46; 2 Cor. 12:7, 8). It means the using of meaningless repetitions. The reason assigned is "Your father knoweth what things ye have need of before ye ask him."

2. True Prayer (v. 6).

Since prayer is a transaction of the soul with God, there should be a real desire for fellowship with Him which moves one to meet Him in the secret place. We should have our closet prayers where all the world, with its cares and pleasures, is shut out, and we are shut in with God.

3. The Model Prayer (vv. 9-15).

This involves

(1) Right relationship—"Our Father" (v. 9).

(2) Right attitude—"Hallowed be thy name" (vv. 9, 10).

(3) Right spirit—"Give us this day our daily bread," "Forgive us our sins," "Lead us not into temptation" (vv. 11-13).

III. As to Fasting (vv. 16-18).

The true reason for fasting is to be found in the opportunity it gives for a clear vision of God. Those who have thus seen God will make it manifest in a joyful countenance.

IV. As to Earthly Riches (vv. 19-24).

The Lord knew the temptations which would befall His children in their earthly pilgrimage and the anxiety to which it would lead; therefore He set forth the proper attitude toward them.

1. The Nature of Earthly Riches (vv. 19-21).

(1) Uncertain (vv. 19, 20).

Earthly treasures corrode or are taken from us, therefore we should lay up for ourselves treasures in heaven where they are absolutely safe from corruption and from thieves.

(2) Seductive (v. 21).

Christ called riches deceitful (Matt. 13:22).

It is not wrong to possess earthly treasures, but when earthly treasures possess us, they become a snare unto us. Excessive attention should not be given to earthly treasures.

2. The Effect of Earthly Riches (vv. 22-24).

(1) Blunt the moral and spiritual perceptions (vv. 22, 23).

Those who become enamored with the things of this world soon become irresponsible to spiritual things. It is impossible to serve God and mammon. When the heart is upon earthly treasures, it is taken from God. The double eye is disastrous to spirituality.

(2) They render null and void all service (v. 24).

As soon as one's heart is stolen by riches, he is rendered unfit for spiritual service.

V. As to Faith in the Heavenly Father (vv. 25-34).

1. Be Not Anxious about Food and Clothing (vv. 25-34).

Because

(1) It shows distrust for God (v. 30). God is able to supply His children's needs.

(2) It is useless (v. 31).

Anxiety can bring nothing. While bringing us nothing, it weakens our service.

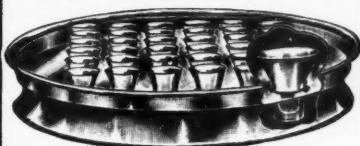
(3) It is heathenish (v. 32).

Those who have not learned to trust God may worry over temporal affairs, but those who know Him as a loving Father, will be free from care.

2. Be Anxious to Seek the Kingdom of God and Serve Him (vv. 33, 34).

This means that worldly affairs should be subordinated to spiritual affairs. This does not preclude the proper forethought touching a reasonable support for self and family. The warning is not against forethought, but worry.

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5. The "If" of Emancipation (John 8:36).
6. The "If" of Continuation (John 8:31, 32; 15:7; Hos. 6:3; Phil. 3:7-11).
7. The "If" of Resurrection (1 Thess. 4:14-18).

—L. J. Derk.

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Matthew 4:1-11

Introductory: The setting. The contestants. Some facts to be remembered—(1) Not the only temptation of Christ; (2) Not to see whether Christ would fall—but to demonstrate that He would not.

I. The Attack of Satan.

1. *On All Three Phases of Human Personality.*
 - (a) Physical.
 - (b) Psychic—pride.
 - (c) Spiritual—worship.
2. *With the Strongest Appeals to Man.*
 - (a) Lust of the flesh.
 - (b) Lust of the eyes.
 - (c) Pride of life (1 John 2:16; Gen. 3:6).
3. *From the Ordinary to the Unique.*
 - (a) Stones—food.
 - (b) Pinnacle of Temple—popularity.
 - (c) Exceeding high mountain—world dominion.

II. The Defense of Christ.

1. *No Response in Him to the Lust of the Flesh.*
 - (a) The physical must be subordinate to the spiritual.
 - (b) Principle before necessity.
2. *No Appeal to Him in the Sensational Applause of the Crowd.*
 - (a) Popularity—secondary to principle.
 - (b) God not to be tested—but trusted.
3. *No Sympathetic Cord in Him to the Temptation to Worship Satan.*
 - (a) He recognized the author of the suggestion.
 - (b) World dominion—not at such cost.

III. Some Lessons We May Learn.

1. *How to Recognize Sin.*
 - (a) Contrary to Scripture.
 - (b) Lack of faith in God.
 - (c) Worship given to other than God.
2. *How to Deal with Satan's Attacks.*
 - (a) Not to flee—into monastic asceticism.
 - (b) To stand ground.—John G. American.

A GROUP OF TEXTS FOR THE NEW YEAR

"Thus saith the Lord . . . Consider your ways" (Hag. 1:5).

"I know that in me . . . dwelleth no good thing" (Rom. 7: 18).

"Wherefore . . . consider . . . Jesus" (Heb. 3:1).

"We beheld his glory . . . full of grace and truth" (John 1:14).

"Of his fulness we all received (even) grace for grace" (John 1:16).

"Consider . . . from this day will I bless you" (Hag. 2:18, 19).—C. F. Hogg.

A PLEA FOR ANOTHER YEAR'S RESPITE

Luke 13:6-9

1. Acknowledgment of the fruitlessness of the years gone by.

2. Plea that the opportunity for fruitfulness be not taken away.

3. Promise to do everything to promote fruitfulness is made.

4. The willing alternative—no fruit for the year justifies cutting down the tree.

Good resolutions at the beginning of the year are not enough. Effort must be made up to the time of fruit-bearing. The fruitfulness of the tree involves both cultivation and fertilizing.—J. H. Ralston.

BEGINNING WITH GOD

A New Year Message

In the beginning God.—Genesis 1:1.

In the beginning God—these are glorious, magnificent words. There is no apology in them, no mystery, no cause of controversy, because by faith we understand that God was in the beginning.

The beginning of another year has come. It is the beginning of months, new endeavors, new opportunities for serving God and man. Will we dare to start this new year without beginning it with God?

1. Begin with God in your home, and may it be increasingly Christian!

2. Begin with God in your business life, and may it be increasingly prosperous!

3. Begin with God in daily communion with Him, and may it be more sweet and soul-satisfying!

4. Begin with God by giving your heart and life to Jesus Christ—in a wholehearted and unconditional surrender.

—R. Elkin.

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Hebrews 6:10

(A New Year Message)

I. The Challenge to Continuance.

"But continue thou in the things which thou hast learned" (2 Tim. 3:14).

As Paul, the aged apostle, is drawing near to the end of life's journey, he warns Timothy, his young fellow-laborer, of the persecutions, deceptions, trials and difficulties that will beset him as the days go by, and then he turns to him with the commanding challenge, "But continue thou." And now as we are facing a new year, knowing that as in the days of the apostle, so in 1930 "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), "and evil men shall wax worse and worse" (13), the personal challenge of the apostle still rings out. "But"—in spite of everything—"continue thou."

II. The Realm of Continuance.

1. In Love. "Continue ye in my love" (John 15:9).
2. In Grace. "Continue in the grace of God" (Acts 13:43).
3. In Faith. "Continue in the faith" (Acts 14:22).
4. In the Word. "Continue in my word" (John 8:31).
5. In Prayer. "Continue in prayer" (Col. 4:2).

III. The Reward of Continuance.

1. Privilege of Discipleship (John 8:31).
2. Knowledge of the Truth (John 8:32).
3. Fellowship with the Redeemer (Luke 22:28, 30).
4. Possession of a Kingdom (Luke 22:28, 29).
5. Blamelessness before God (Col. 1:22, 23).

IV. The Secret of Continuance.

1. "If you will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall . . . ye . . . continue following the Lord your God" (1 Sam. 12:14).

Reverent confidence, service, obedience, submission—these are the secrets of continuance in a fruitful, victorious Christian life. Service of self leads to a backward walk. Disobedience spells disaster. Rebellion against the will of God hinders progress.

2. "They which have continued with me" (Luke 22:28).

The secret of continuance is the presence of the Master. We have proved the reality of this fact in 1929, and as time rolls its onward course through "another various year," with all the perplexities and vicissitudes that its unknown hours may bring, may we hear again the challenge of the Master, high above all the forebodings of our trembling human hearts: — "BUT CONTINUE THOU WITH ME."—W. Mallis.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

FOUR CHARACTERISTICS OF MARY OF BETHANY

Luke 10:39, 42

1. Restfulness—"She sat."
2. Humility—"At Jesus' feet."
3. Tractability—She "heard his word."
4. Decision—She chose.—Mrs. Stephen Menzies.

THE PEACE OF GOD

Isaiah 26:3

1. *The Authority*—God. "Thou will keep."
2. *The Nature*—Perfect. "In perfect peace."
3. *The Condition*—Trust. "Whose mind is stayed on thee." "Because he trusteth in thee."—R. E. Tripp.

CHARACTER AND CAREER OF DANIEL

Determined not to Defile Himself..... (Dan. 1:8).
 Actions Showed Unfaltering Trust in God (Dan. 1:7).
 Name Changed, but Not His Character (Dan. 1:7).
 Intellectual, Wise, Prayerful, Patient (Dan. 1:19).
 Exalted and Highly Esteemed by Heathen King (Dan. 2:18).
 Loyalty to Jehovah Shown in Every Test (Dan. 4:27).
 —L. N. Fox.

DEATH IN CONTRAST WITH THE GIFT OF LIFE

(A Funeral Sermon)

Romans 6:23

INTRODUCTION: Death is God's punishment for disobedience to His will.

I. The Wages of Sin Teaches

1. *The existence of sin*. If there were no sin there would be no death.
2. *The wages of sin*.
 - Separation (the meaning of death).
 - Corruption (the result of death).
3. *Man's helplessness in sin*.
4. *God's dealing with the sinner*.

II. The Gift of God Contains

1. *A free will offer* (gift).
2. *A gracious offer* (it is of God).
3. *A glorious offer* (life, life eternal).
4. *A reliable offer* (through Jesus Christ).
 - Jesus Christ, who came to save from the power of death spiritually, and in the resurrection physically.
 - Who, as the great High Priest, offered Himself in death, that we might live.
 - Who reigns as Lord of life eternal, since He conquered death by His resurrection.

APPLICATION:

1. What an amazing characterization!
2. What a sublime gift!
3. What a glorious gateway into deliverance!
4. What a grand possibility, when by faith in the Risen One, the Lord Jesus Christ, we may obtain this gift! (John 11:25).—J. DeHaan.

"TEN THINGS" ABOUT THOSE THAT FEAR THE LORD

Malachi 3:16-4:1-3

1. *Their Conversation* (3:16). "Spake often one to another." (Phil. 3:20, 21; Col. 3:16).
2. *Their Consolation* (3:16). "The Lord hearkened, and heard it." (Matt. 10:32).
3. *Their Compensation* (3:16). "A book of remembrance was written." (Heb. 6:10; Rev. 22:12).
4. *Their Exaltation* (3:17). "And they shall be mine." (John 14:1-3; 2 Cor. 6:17, 18; 1 John 3:2).
5. *Their Coronation* (3:17). "In that day when I make up my jewels." (1 Thess. 4:13-18; Col. 3:3, 4; Rev. 5:9, 10).
6. *Their Protection* (3:17). "I will spare them." (Rom. 8:32; Isa. 53:9, 10).
7. *Their Observation* (3:18). "Then shall ye return, and discern." (Ps. 91:7, 8).
8. *Their Consummation* (4:1). (1) The wicked shall burn. (Rev. 21:8; Ps. 9:17). (2) The righteous shall shine (4:2). (Dan. 12:3; 1 John 3:2).
9. *Their Spiritual Animation* (4:2). "Go forth, and grow up as calves of the stall." (2 Cor. 3:18; Prov. 4:18).
10. *Their Domination* (4:3). "Ye shall tread down the wicked." (Ps. 91:13, 14; Matt. 19:28, 29; Luke 19:17-19).—L. J. Derk.

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That is the way Jesus lived toward His Father; live so toward Jesus.—F. B. Meyer.

GRACE

I. Sovereign (Rom. 5:20, 21).

Never is the term "sovereign grace" used in Scripture, but the fact that grace reigns is a proof that it is sovereign. Grace is sovereign on the basis of divine righteousness. It is sovereign (1) Over death (Rom. 5:21),—sin brought death; grace bestows life. (2) In this dispensation (Eph. 3:2, 11),—purpose of grace revealed.

II. Saving (Eph. 2:8).

If a man is to be saved, he must be saved by grace alone or not at all. The poor sinner hasn't one penny's worth of righteousness to his account. He is absolutely robbed of everything, because he is so vitally connected with the first Adam. Grace saves (1) From fleshly desires (Eph. 2:3), (2) From degradation (Eph. 2:5, 6).

III. Sanctifying (Tit. 2:11-14).

Many people tell us that by preaching "free grace" we are apt to create a congenial atmosphere for antinomianism. This is a mere supposition through ignorance of the grace of God. There is sanctification provided by grace as well as salvation. Grace not only saves but teaches (1) Denial (Tit. 2:12). That grace may have its desired effect upon our lives, we must heed its lesson. (2) Demonstration (Tit. 2:14). This process of sanctification is not only negative, it is positive. We must not only deny ungodliness, but we must demonstrate godliness.

IV. Sustaining (2 Cor. 12:9).

There are temptations; there is also sustaining grace. Whatever trial, "His grace is sufficient" (1) In distress (2 Cor. 12:10). Paul could speak of this in a sense that you and I cannot. (2) Destitution (2 Cor. 11:27). Hunger and privations of all kinds, yet the golden words shine forth, "My grace is sufficient."—Thomas George Lawrence.

An aged Scot told his minister that he was about to make a pilgrimage to the Holy Land. "And when I'm there," said the pilgrim complacently, "I'll read the Ten Commandments aloud from the top o' Mount Sinai." The minister looked at him with an eye of pity, and said, "Sandy, tak' my advice: Bide at home and keep them."

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Moody Bible Institute Monthly

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. and Mrs. H. P. Dunlop report a fine meeting just closed at Gardner, Ill., with seventy coming out for the Lord. Friends are requested to join them in prayer for the Lord's will for the New Year.

"The Bonney Workers" report sixteen campaigns in 1929, the last two being with the Simpson Memorial Methodist Church, Elkhart, Ind., and the First Methodist Church, Bellevue, O. Mr. and Mrs. Bonney formerly worked as pastor's helpers but this year are working as evangelists with Mrs. Bonney as the preacher.

The Vinaroffs Gospel Musicians and pastor's helpers have held three meetings since September 15 at the following places: Lebanon, O., Tulsa, Okla., and Indianapolis, Ind. In many services the power of the Holy Spirit was greatly manifested and souls were saved. They later conducted a gracious revival in Clarksburg, West Va., which closed Dec. 1 and in Brookville, O., for three weeks closing Dec. 22.

Samuel B. Goff recently conducted a union campaign of six churches in Lock Haven, Pa. Through the combination of the home visitation method and the evangelistic mass meetings 274 were won to Christ. Large numbers of church members have been renewed and pledged to church attendance. Many Christians have come for reconssecration. Charles Burkett, the evangelistic singer, did splendid work with the young people and children of the booster choir. On December 2 they began a union campaign of four churches in Pocomoke City, Md.

The Harry O. Anderson Evangelistic Party has had a busy year in the West. They have held eleven campaigns during 1929. These meetings have been in California with the exception of two in Virginia. Mr. Anderson says, "We have seen thousands accept Christ, hundreds of family altars have been erected and we have spoken in scores of high schools to student bodies. California is considered a difficult field, but it has been our best year in the ten that we have been in evangelistic work." Mrs. Harry O. Anderson works in the high schools and among the business girls. Mr. C. L. Randall, of Little Rock, Ark., is the song leader and evangelist's helper. The Anderson Party use a portable tabernacle which has been given to the fields served. It is ideal equipment for the Pacific Coast.

De Flon and Fitt just closed a three weeks' meeting in Miller, Kan., where the

Lord greatly blessed in the salvation of many souls. Mr. De Flon says, "God does honor His word, and souls are coming to Jesus."

The Prestons just closed a wonderful campaign at the Evangelical church, Benton Harbor, Mich., where eighty-four came to the altar of prayer, amongst whom were many men for whom prayers had been made for ten years.

R. I. Humberd gave his Bible chart lectures at Lost Creek, Ky., in October. This is a mountain mission station conducted by Rev. G. E. Drushal. Fifty-four young people came forward in conversion and reconssecration, thus proving that the young people of our day will respond to the call of the Lord, when given a Christian atmosphere and training in their school work.

Harry W. Vom Bruch and party, are in the midst of a gracious revival in the Benton St. Baptist Church, Kitchener, Ont. Rev. Andrew Imrie is the pastor. The

town thought a Saturday night meeting would be impossible. Yet the largest crowd of the week attended on that night. The rain kept many away Sunday. However twenty-nine decisions for Christ were registered in the morning. Fourteen men accepted Christ at the city jail in an afternoon meeting, and 23 decisions were recorded at night. One hundred and ninety-seven decisions were made in this series of meetings.

The Gypsy Smith-McKee party had a fine union meeting in El Dorado, Ark., during October and part of November. From Nov. 17 to Dec. 8 they were in Selma, Ala. In this meeting they used a large tent and had a chorus choir of 200. On Thanksgiving Day at 6:00 in the morning they report nearly 3,000 people in a meeting for prayer and praise. After the holidays, Jan. 5, they begin union meetings at Portland, Ind.

F. Bertram Miller sent in the following report: "In July and August, I conducted a campaign of six weeks duration in a tent at Cuyahoga Falls, O. Following that I took charge of the publicity work for the Beulah Beach, O., Bible Conference and Missionary Convention of the Christian and Missionary Alliance. My next campaign was of five weeks duration at Dover, O. From Dover I came to Logansport, and have taken over the Karl F. Wittman Tabernacle which seats 2000 in the heart of that city, for the Christian and Missionary Alliance. These meetings will continue indefinitely."

John Imrie, singer, of Springfield, Mo., reports successful meetings in Baptist churches at Appleton City and Marshfield, Mo., the local pastor doing the preaching. Great blessing attended these services which were featured by Bible reading.

Ernest G. Grabill, of Binghamton, N. Y., just closed a three weeks' meeting at the Baptist church at Galetton, Pa. Associated with him in this campaign were his wife and E. Byron Smith, of Altoona, Pa. A number of people accepted Christ as their Saviour and believers were revived and built up in the faith as a result of the ministry of the Word.

Anton Cedarholm recently closed campaigns at Meriden, Ia., St. Paul and Minneapolis, Minn. Hundreds of young people dedicated their lives to Christian work, some of whom went into immediate training in the Moody Bible Institute. Mr. Cedarholm was in Cherokee, Ia., during December, after conducting a campaign at the Baptist Church of Englewood, Chicago, Ill.

Paul W. Rood, pastor of the Beulah Tabernacle of Turlock, Calif., spent the month of November supplying the pulpit for Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minn. He also conducted a two weeks' revival campaign, which resulted in the winning of many souls. Mr. Rood edited the December issue of the *Christian Fundamentalist*, and spoke to the students of the Northwestern Bible and Missionary Training School several times. Mr. Rood will conduct a revival campaign in the Moody Memorial Church during the entire month of January.



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ANDERSON MEETINGS

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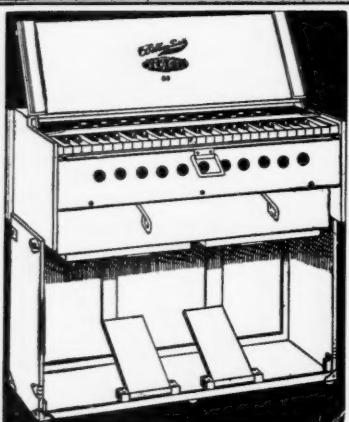
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The annual conference of the Iowa Christian Fundamentals Association and the bi-monthly conference of the Des Moines Christian Fundamentals Association will be held in Des Moines, Iowa, Feb. 3 and 4, 1930. The President of the World's Association, Rev. Paul Rood, Turlock, Calif., will be the speaker. Guy H. Fish is corresponding secretary.

The Hutchens Farrar Evangelistic Party led in the meetings in Holly, Colo., last month which turned out to be a city wide campaign. There were 145 decisions. One hundred gave as their preference for church membership the denomination in whose auditorium the meetings were held. Among the outstanding conversions was a young man teacher in the high school, also a man reputed to be the hardest hearted person in town. His conversion was genuine and he was accepted into the church. Scores of young people accepted Christ and were helpful in personal work throughout the campaign.

H. Evan McKinley closed his work for 1929 with Rev. Fred Moffatt, pastor of the Baptist church, Horse Cave, Ky. His work this year has been greatly interrupted due to a physical breakdown of Mrs. McKinley last February. He had thirty-seven invitations for revivals during the year but could only fill fourteen of them, having lost about five months in all. His campaigns have been in six of the southeastern states. Mrs. McKinley has sufficiently recovered that she can take up her work with Mr. McKinley after the holidays and they will begin meetings Jan. 5 at the Asbury Church, Norristown, Pa., with Rev. E. D. Decker, pastor.

Richard R. Shirk writes: "I am continuing in the work in Southern Kansas with the Rose Party. We just began a union meeting in Carney, Kan. Judging from the cottage prayer meetings and the spirit of expectancy on the part of the people and the wonderful start, Carney is ready for a real outpouring of the Spirit of God. On November 10 we closed a tabernacle meeting in Junction City, Kan., with 340 conversions. The churches were revived and many souls were saved."

"The Singing Brooks" were in evangelistic meetings in Humboldt, Ia., during the first weeks of December. Their engagements will take them through the month of January.

T. LeRoy Muir has just closed a very remarkable fall Bible conference at Grapeville, N. Y., in the Baptist church of which Rev. Floyd VanValkenburg is pastor. Dr. Charles Inglis, of London, England, an old friend of D. L. Moody, was the leading speaker. The church was crowded for the various sessions. Mr. Muir is in the midst of a return meeting in the Plymouth Congregational Church of Ottumwa, Ia. During the first week every seat was taken in a great outpouring of people. We are broadcasting over the local radio station and thousands are hearing the gospel of the Lord Jesus. My next meeting will be in the First Baptist Church of St. Anne, Ill.

The Newell Brothers have begun their sixteenth consecutive year in their labors of love for the Lord. Their fall work was opened in Wauseon, O., then came a time of refreshing in their home city, McKeepsport, Pa., where a gracious campaign was conducted. Large numbers accepted Christ and many life recruits were won, some of whom will go to Bible school to prepare for the ministry. The Newell Brothers are now in Hastings, Mich., and the opening of the new year will find them in Red Lion, Pa., in the Evangelical church which has a membership of 1300. They request the prayers of their thousands of friends and readers of the MONTHLY, that God will grant to them real old fashion revivals of soul-saving in every field they are called to labor.

The Rayburn Evangelistic Party completed an engagement in Herington, Kan., last month as a result of which some are studying the Bible through the Correspondence School of M. B. I. At present the party is in McPherson, Kan., where seven churches are co-operating in the campaign and great results are expected. In January the party goes to Denison, Tex., for a union meeting. Gilbert W. Otteson, who is the singer and advance man, will be in Minneapolis during January assisting in Broadway Temple Mission Church and the Mission Tabernacle in St. Paul, while Dr. James Rayburn and Mrs. Dena K. Stover and Mr. Cheek conduct the campaign in Denison, Tex. The Lord is greatly blessing the party and prayers are requested.

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Moody Bible Institute Monthly

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Lee W. Ames' engagement in Mauston, Wis., under the La Crosse Valley Baptist Association, has been the "open sesame" for practically eight weeks' engagement in several Baptist churches in that state. He has fulfilled the first of these engagements in the First Baptist Church, of Warren, Wis., in the past month.

Dr. J. E. Conant has been with Rev. W. W. Shannon in Virginia looking after the interests of a Bible class circuit to be inaugurated in that state. These classes are the outcome of a Bible conference in Richmond, Va., where Dr. Conant and Mr. Ames had a very successful conference. Dr. Conant addressed the Fundamentalist Ministerial Union of Chicago at their November meeting in the Mayfair Congregational Church, Chicago, and made the address at the Thanksgiving service of the joint meeting of the Gospel Tabernacle, Marquette Road Baptist Church and Beverly Grace Baptist Church. The meeting was held in the Englewood Gospel Tabernacle.

The evangelistic campaign conducted by Harry McCormick Lintz in Aurora, Ill., came to a successful close on December 1. On Thanksgiving morning at 7 o'clock Mr. Lintz addressed the annual meeting of the North Shore Division of Christian Endeavor in Chicago, in the North Shore Congregational Church. On December 4 he addressed the Luther League of the Trinity Lutheran Church and preached the evening service at the Galilee Baptist Church on December 22.

Elinor Stafford Millar has taken up her residence for the winter with Mrs. A. C. Dixon, of Baltimore, from which point she will fill several engagements in that city and in Washington, where she will speak to the young women of the National Park Seminary. It is with gratitude to God we are able to record Miss Millar's recovery from her recent severe illness which is so complete that she may take up her work again with vigor.

Dr. S. Edward Long had a successful series of meetings at the United Brethren Church at Hammond, Ind. Roscoe F.

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National Christian Association
848 W. Madison Street Chicago, Illinois

January, 1930

Wilson, a former student is the pastor of this growing work.

Dr. Henry Ostrom and Mrs. Sutherland were the speakers at the Bible conference held in the First Presbyterian Church of Pine Bluff, Ark., where our good friend, Dr. R. Excell Fry is the pastor.

Dr. C. R. Scafe was the speaker in a two weeks' meeting in the Methodist Protestant Church, Osceola, Ia.

During the past month Mr. C. E. Putnam had encouraging meetings with the First Baptist Church of Thomasville, Ga., of which Rev. T. L. Callaway is pastor.

J. A. Sutherland followed his engagement in Pine Bluff with one at La Grange, Ga., under the Y. M. C. A. of that city.

The new Bible Witness Hall was opened in Zeeland, Mich., with a series of meetings from December 16-20. The Announcers Trio had the program on the first evening, and Dr. P. B. Fitzwater was the speaker on the four following nights.

Dr. C. E. Wakefield's classes in Detroit and Pontiac, Mich., and Toledo, O., continued with marked interest until December 16 when the Christmas recess began. It is expected that the classes will resume their sessions during the second week of January.

The members of the field staff of the Extension Department met for conference December 18-20, in the office of the secretary. At various sessions, Dr. Gray and the heads of a number of the Institute departments were invited to participate in the discussion of problems. It proved to be a time of spiritual refreshing as well as an informing occasion.

FUTURE ENGAGEMENTS

Harry O. Anderson—January, Marysville, Calif.; February, Coalinga, Calif.; March, Santa Barbara, Calif.; April-May-June, Des Moines, Ia.

"The Bonney Workers"—January, Portsmouth, O.; February, Erie, Pa.; March, Dawson, Pa.; April, Hannibal, Mo.

John W. Erskine—Dec. 1-15, Woodland, Mich. Gypsy Smith-McKee Party—Jan. 5-26, Portland, Ind.; Jan. 29-Feb. 16, Dallas, Tex.; Feb. 23-Mar. 9, Roanoke, Va.; Mar. 16-30, Spartanburg, S. C.; April 6-27, Orange, Tex.

Dr. John W. Ham—February, Logan, W. Va. Rev. and Mrs. L. James Kindig—Jan. 5-Feb. 16, Lancaster, Pa.; Mar. 17-Apr. 6, Lorain, Ohio; Apr. 7-Apr. 20, Alliance, Ohio.

The Newell Brothers—February, N. Braddock, Pa.; March, Seward, Mich.; April, Columbus, Ohio. Richard Nyburg—Dec. 8-22, Lewistown, O.; Dec. 29-Jan. 12, Indianapolis, O.

W. E. Pietsch—December, Denver, Colo., and Los Angeles, Calif.

Rayburn Party—February, Turlock, Calif.; March and April, Abilene, Kan.; May, Waurika, Okla.; June, Holton, Kan.

Dr. and Mrs. Milton S. Rees—December, Rochester, N. Y.

C. R. L. Vawter and Party—November, 1929-June 1930, Australia.

The Vinarooys—Dec. 2-22, Brookville, O.; Jan. 25, Wrightsville, Pa.; Jan. 27-Feb. 16, Red Lion, Pa.; Feb. 17-Mar. 9, Fostoria, O.; Mar. 10-30, Hanover, Pa.; Mar. 31-April 20, Tyrone, Pa.

Von Bruch Evangelistic Party—December, Minneapolis, Minn.; January, Long Beach, Calif.; February, North Long Beach, Calif.

October 22, 1929.
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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

After His Passion, by J. C. Massee, D.D.

These seven sermons are built on the Scriptural account of the past resurrection appearances of our Lord. Those who are perplexed over the questions of the bodily resurrection of Jesus Christ, and the possibility of Christians knowing departed loved ones in the other world, will find these studies to be most edifying, stimulating and comforting. Pastors should find in these messages much suggestive material for the pre-Easter sermons.

128 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. D. A. N.

Adventures with the Bible in Brazil, by F. C. Glass.

In his Foreword J. Stuart Holden calls attention to "the thrilling story of what God has wrought in one corner of the neglected continent through a man wholly surrendered to His will and aflame with an unselfish passion for the souls of men." He unhesitatingly vouches for the truth of the narrative because he knows the man. There are thirty-three chapters and twenty pages of illustrations with two maps showing the author's six missionary journeys.

220 pages. 7½x5¼ inches. Pickering & Inglis, London. \$1.00. J. R. R.

Tucker of Uganda, Artist and Apostle, by Arthur P. Shepherd.

Alfred Robert Tucker died in 1914 and this is his first biography. It supplements Bishop Tucker's own book, *Eighteen Years in Uganda and East Africa*, published in 1908, and reveals his artistic temperament in text and drawings no less than his outstanding prowess as a missionary statesman, with singular capacity of forward vision into Africa's coming years. Since Alfred Tucker's policy was far in advance of his time, this recent production will be better appreciated after a lapse of twenty years because many of his ideals are now being accepted, his visions fulfilled, and his policy justified. It is really one of those newer biographies so indispensable to a right understanding of work in Africa today.

206 pages. 7½x5 inches. Student Christian Movement, London. \$1.50. J. R. R.

Exploring the Bible, by Frank E. Gaebelein.

In explanation of the title we have "A Study of Background and Principles." After dwelling upon the importance of knowing the Bible and telling how we got our Bible, the author deals clarifyingly with the meaning of inspiration. Here the author meets current objections and convincingly defends verbal inspiration, a clear statement of which, as now intelligently held, is its strongest defense. Two valuable chapters follow upon "The Structure of the Bible," and "The Bible as a Spiritual Organism." Next we have "Seven Guiding Principles for Bible Study," which will prove helpful to all beginners. The chapter upon "God's Plan for the Ages" adheres closely to the Scofield nomenclature of the dispensations, as does "God's Immutable Promises" in dealing with the covenants. "The Testimony of Jesus" is a valuable chapter upon the subject of prophecy. The last chapter is an appropriate climax of the preceding chapters: "Some Laws of Scripture Interpretation." There are questions at the close for chapter study and the book is completely indexed.

214 pages. 7½x5 inches. Harper and Brothers, New York. \$1.50. G. S.

Prayer, by Nancy Armistead Allen.

A carefully arranged series of Bible studies bearing upon the conditions essential to prevailing prayer. The author makes no claim to an exhaustive presentation of the subject. The lessons are merely suggestive, and for that very reason should have a wide ministry among those personally seeking a more effective prayer life. Especially should it prove helpful to leaders of prayer groups.

127 pages. 6¾x4½ inches. Fleming H. Revell Company, Chicago and New York. \$1.00. I. I. McC.

Trophies from the Missionary Museum, by Clementina Butler.

An interesting book and so far as we know the first of its kind. It issues from the instructed understanding of a missionary devotee who has traveled widely and gathered treasures from many fields. The illustrations are authentic and the text accompanying them is generally brief but highly interpretative. In the hands of instructors of young people it will prove a valuable educational adjunct.

91 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. J. R. R.

Jesus of Nazareth, by Agnes Adams.

These "Stories of the Master and His Disciples" winningly retold for little folks, faithfully reproduce the gospel setting and atmosphere and often interweave the exact words of Scripture. Twelve full page colored plates, from paintings by an artist evidently in love with his subject, contribute to render this a very choice gift book. The publishers are rendering a distinct service to childhood in their new department of Oxford books for boys and girls.

96 pages. 10x7 inches. Oxford University Press, New York. \$2.00. H. E. S.

Graphic Chart of Ancient History, by G. H. Reed, M.A.

The title well describes this handy chart consisting of nine large plots mounted on linen and folding compactly together. At a glance one sees the contemporaneous progress of each large nation with their striking racial and royal names. A uniform scale time chart is added extending to our day and revealing the relative length of each period, as written histories do not without careful study. This should prove a useful aid.

29x39 inches. Macmillan Company, New York. \$1.50. H. E. S.

Tabernacle Hymns Number Three.

Primarily, *Tabernacle Hymns Number Three* is designed for church and Sunday-school use, and is a most excellent book for this purpose because of its wealth of material and variety of content. Here are hymns which could be used in the most formal church service, as well as a wide selection of those that would add interest and fervor to the Sunday-school, and lead people to a closer fellowship with Jesus Christ. Modern composers are liberally represented.

Many decidedly new hymns, which have become favorites with the Christian public by their use over the radio and phonograph, are here given a place. Short choruses and heavier choir numbers are included. Sixteen pages of responsive readings on definitely gospel themes are provided. The book is printed in both round and shaped notes, and orchestrations for eleven instruments are available. The book is beautifully and substantially built. Quantitative prices may be ascertained by writing to the publishers.

352 pages. 8½x5¾ inches. Tabernacle Publishing Company, Chicago. 45 cents, heavy green card cover; 70 cents cloth, postpaid. A. H.

Human Nature in the Bible, by Prof. William Lyon Phelps.

This popular teacher of English literature at Yale not only believes that thorough knowledge of the Bible brings true education and no substitution is possible, but in this book of happy comment and shrewd analysis reveals why Scripture characters and their activities and ideas interest everybody. He is never theological and not always exegetically accurate, but throws many a familiar scene into new focus, drawing practical lessons which will help both preachers and laymen. Apocryphal characters are included.

346 pages. 7½x5 inches. Charles Scribner's Sons, New York. \$2.00. H. E. S.

The Gist of the Lesson, by R. A. Torrey.

This is the thirty-first year of this publication.

As stated on the title page, it is a concise exposition of the International Sunday-school lessons for the year 1930. Those who have used this vital help for so many years will have great personal regret that Dr. Torrey has not been spared to render this personal service, but they will be glad that he has left behind such a wealth of expository notes as to make possible a compilation of vital helps.

159 pages. 5½x2¾ inches. Fleming H. Revell Company, Chicago and New York. 35 cents. P. B. F.

Little Sermons from the Pentateuch, by Henry W. Frost, D.D.

Those who are familiar with the author will anticipate the value of this book. There are sixty-eight short, concise messages based upon the Pentateuch. Dr. Frost's pen always exhibits that fine, stimulating and instructive quality which truly is food for the soul. This work is no exception. It is almost surprising how much is embodied in these "little sermons." Among the many commendable features of this volume, we find a direct approach to the subject, a wise use of biographical incidents and an adaptability for both minister and layman. Every message is clustered around a passage of Scripture with a lucid application to present day problems.

172 pages. 7½x5 inches. Fleming H. Revell, Chicago and New York. \$1.50. J. A. V. G.

The Universe Around Us, by Sir James Jeans, M.A., D.Sc., LL.D., F.R.S.

Probably no science has experienced as much progress in recent years as astronomy. The colossal new telescopes and the introduction of the Einsteinian theories have added much to our knowledge of the heavenly bodies. This eminent astronomer has gathered up all the results of the latest discoveries and written about them in a simple, popular style that will be appreciated by the lay-reader. He shows the wide research of his study by drawing alike from physics, chemistry, mathematics and astronomy to trace the scope and significance of the last word in physical science. After exploring the depths of the universe he enters the laboratory and examines the atom, and then delves into the time equation, now believed to be an important factor in determining conclusions. Readers will be especially interested to learn that he finds "no definite evidence of life, and certainly no evidence of conscious life, on Mars or indeed anywhere else in the universe" outside the earth.

Unfortunately the author feels bound to accept as an established fact the evolutionary theory, so that his cosmological conclusions will not coincide with the teachings of Scripture. He dismisses as a mere coincidence Bode's law, which marvelously demonstrates an intelligent design in the solar system. He also gives scant attention to the *novae*, in connection with which some of our eminent astronomers have found the best evidence against evolution. The book is splendidly illustrated and has a complete index.

341 pages. 8½x5¾ inches. Macmillan Company, New York. \$4.50. C. H. B.

Moody Bible Institute Monthly

Christ's Coming Reign of Peace; Seven Sermons on Sanctification, and Five Sermons on the Doctrine of the Holy Spirit, by Albert E. Stuernagel.

Three paper-covered books (the first two of 128 pages each, costing 35 cents, and the last of 64 pages, costing 25 cents), presenting clear and biblical teaching on the subjects indicated. Since the books are made up of sermons, they also contain splendid inspirational and devotional values. The reader may find some points in these sermons with which he will not agree, but on the whole they will be most helpful and satisfying to the Bible loving Christian.

World's Best Literature Depot, 2109 "L" Street, Sacramento, Calif. H. L. L.

The Doors of God, by Frederick F. Shannon.

This book contains nine sermons of the popular minister of the Central Church, Chicago. The title given the book is the subject of the first sermon. This is a valuable book for those who are interested in modern sermonic literature. It reveals brilliancy of mind and elegance of style. However, those who are looking for examples of expository preaching will scarcely help.

Since the author does not strictly interpret the Scriptures, little occasion is found for doctrinal error. The reader sometimes might wish that he would show less sympathy with the trend of modern thought.

152 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. P. B. F.

The Ministry of Music, by I. E. Reynolds, Mus. B.

A considerable literature has issued from the press during the past decade that has as its object the encouraging of a more intelligent and effective use of song in the service of worship. Mr. Reynolds, director of the School of Sacred Music, Southwest Baptist Theological Seminary, Fort Worth, Tex., has in this volume demonstrated his fitness for the office of teacher. While, of course, ground is covered that is dealt with by other recent writers, the author has so divided his subject and arrayed his facts that the book is of real value for reference purposes, as well as for sustained study. Pastors, Sunday-school superintendents, and directors of the music program of the church will be amply rewarded for mastering the contents of this book.

195 pages. 7½x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. \$1.25. W. M. R.

The New Chain Reference Bible.

This is the third edition of what is known as the *Thompson Chain Reference Bible*, a plan which happily combines a topical index with references in the margins of the text. More than one hundred thousand topics are listed in this unique way, which makes it possible to readily trace any theme throughout Scripture. In the new edition not only is every book carefully analyzed, but every chapter in the New Testament is outlined in the margin with heavy type. At the end of the biblical text there is a condensed cyclopedia of contrasted topics and texts arranged under major heads with numerous subdivisions. Finally there are a number of special features many of which are illustrated. Among these might be mentioned the seven divisions of divine law, the origin and growth of the English Bible, the Messianic stars, the moral heights and depths of the kings of Judah, Christ's hours upon the cross, John's portraits of Christ, the tree of Moses' life, the tree of Christ's life, character studies, memory verses, Bible readings, and many practical helps for Christian workers. All the proper names are marked for pronunciation, and there is a good concordance and full sized maps. In fact everything has been added to the chain reference plan to make the last edition of this Bible complete in every detail.

8¾x6½ inches. B. B. Kirkbride Bible Company, Indianapolis, Ind. \$6.65 to \$17.35. C. H. B.

Christian Pocket Diary for 1930.

This is not only a pocket diary but also a daily textbook since it provides a golden text as well as a Bible reading for every day in the year. In addition there is much valuable information such as generally accompanies a book of this kind, making it a most useful gift to be placed in the hands of a Christian.

4x3 inches. John Ritchie, Kilmarnock, Scotland. 60 cents. C. H. B.

With Him, by Anna J. Lindgren, with an introduction by John Timothy Stone.

The author of this book came out of a life devoted to Socialism to a deep and abiding faith in Jesus Christ. She has since passed through deep waters as well as mountain-top experiences "with Him." She here presents a number of meditations, stories and messages which bear the warm glow of a life lived very close to God. The book is heartily recommended. It will be a source of blessing, comfort and heart-searching conviction to the reader.

128 pages. 6¾x4½ inches. Chicago Bladet Publishing Company, Chicago, \$1.00. H. L. L.

Verses by the Way, by James Henry Darlington, Bishop of Pittsburgh.

One can at once see the reason for such a book from a man of the kindly heart and keen mind of the eminent Episcopal bishop. The thinker, the theologian, the humble-hearted believer, the nature lover and the children's friend appear in the wide variety of verse filling the nearly two hundred pages of this book. The author is not an experimenter with new forms of verse, but the older forms are well executed, and yield comfort, delight and inspiration.

191 pages. 7¾x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. W. M. R.

A Lawyer and the Bible, by I. H. Linton.

Readers of the *Sunday School Times* and others will appreciate securing in book form the fascinating material of this book which first appeared in weekly serials. The author is a lawyer who has spent his life in weighing evidence and has practiced before the Supreme Court of the United States. Out of a settled conviction after having read every attack upon the Bible, old and new, he confidently asserts that Christianity and the Bible are not afraid to meet any rational tests that may be proposed. Those who are rejecting the Scriptures on the ground that logical thinking must necessarily cast them aside, are invited to face the question on their own ground of the intellect and rational thinking. A lawyer's life is largely spent in the work of weighing and sifting evidence bearing upon disputed matters, and the writer believes that if the Bible and Christianity are given a fair hearing the evidence to support their claims is overwhelming. College and university students and professional men will find in this book a sober, sincere and perhaps unique challenge.

204 pages. 7¾x5 inches. Harper and Brothers, New York. \$1.50. C. H. B.

The Earth, the Theater of the Universe, by Clarence H. Benson.

The author is not a scientist by profession, but because of a love of the sciences, especially of astronomy. Thoroughly informed as to the latest discoveries in the realm of astronomy his knowledge of the Bible enables him rightly to interpret these discoveries in relation to the planet upon which we live. He also makes good use of his knowledge of mythology and of archaeology in his interpretation of the opening chapters of Genesis. According to the author, who speaks with authority, this earth is the only habitable planet; the earth is a creation, and not the result of evolution; and the nebular hypothesis of the older scientists is no longer tenable. The chapter entitled "Catastrophe versus Uniformity" is another blow to the theory of evolution. That the earth's first catastrophe occurred between the first and second verses of Genesis is well defended, both

from scripture and from astronomy. Following that catastrophe came an era of reconstruction and of re-peopling the earth. However, because of man's wickedness and degeneracy through the regaining of Satan's power over mankind, another God-sent catastrophe overwhelmed the world in the awful and sweeping judgment of the flood. Again we find no consolation for the evolutionist, and behold the more than titanic forces of nature again accomplishing the purposes of a righteous God. But the "Earth's Glory Age" is still future. Although preceded by another tragic and overwhelming catastrophe of the earth, in which celestial disturbances will accompany the terrestrial, the curse pronounced upon the earth and upon man after the entrance of sin, will be largely removed. During that millennial age of glory man will not only regain what was lost in Eden, but will be better able to appreciate his blessings because of his historical knowledge of the awful results of sin. But beyond the millennial glories, Satan's power then being restrained, will come the Eternal Age when the earth, as "the capital of the universe," will have become the throne of God and of the Lamb, who will reign with the redeemed of the earth forever and ever.

140 pages. 7½x5 inches. The Bible Institute Colportage Association, Chicago. \$1.50. G. S.

(Continued on page 271)

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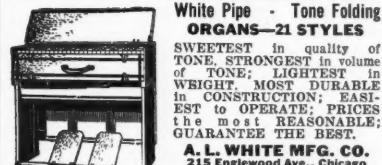
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January, 1930

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Moody Bible Institute of Chicago

William M. Runyan

ANNUAL THANKSGIVING GATHERING

Thanksgiving, and away from home! This is the plight of the students at the Moody Bible Institute, while families are gathering for the joy of reunion and the feast about the loaded table. For many years the Institute has sought to compensate so far as possible for this deprivation by its annual gathering as an Institute family.

The readers of this page who have been at some time enrolled as students at old M. B. I. can visualize the event of this year's Thanksgiving assembly. Memory will serve to picture the happiness and good cheer that seems a spiritual contagion through the various halls and buildings as the special holiday atmosphere is everywhere present.

The larger student body of the present term made it impracticable to invite the usual number of visitors. Even so, the number gathering about the tables was well over nine hundred. Hosts and hostesses, and a merry and thankful group at each table resulted in widening the circles of acquaintance. The annual Thanksgiving gathering is a great "mixer."

Then out-door recreation was entered upon with such zest as characterizes youth. The Lincoln Park treasure hunt was not overlooked. Games in Keith Hall provoked peals of laughter, and added to the sum of merriment.

The usual five o'clock devotional hour was made an informal and heart-warming period of worship in which Dr. Gray gave a heart-to-heart talk that quickened spiritual aspiration and purposes, and brought the day of Thanksgiving to a fitting close.

Mr. D. L. Foster served this year as chairman of the arrangement committee. The Household Department, and all co-operating helpers deserve high praise for the bountiful feast and the fine spirit of hospitality and cheer everywhere experienced. The students and guests may add another page to the album of happy memories.

FACULTY AND STAFF ENGAGEMENTS

H. L. Canright, M. D., October 6, address on Russian and Chinese situation in Manchuria, Hemenway Methodist Episcopal Church, Evanston, Ill.; November 10, addressed Girl Scouts, First Swedish Methodist Episcopal Church, Chicago; November 17, young people's service, Ridgeway Presbyterian Church, Chicago.

Rev. J. W. Davis, October 27 to November 10, evangelistic campaign at Lockwood Avenue Evangelical Church, Portage Park, Chicago; November 10 to 24, evangelistic campaign at Salem Evangelical Church, Barrington, Ill.

Rev. A. H. Leaman, November 10, address, Pacific Garden Mission, Chicago; November 19, address, Christian Endeavor

Rally, Arena Baptist Church, Arena, Wis.

Rev. C. H. Benson, November 14, address, "The Earth the Theater of the Universe," Moody Memorial Church, Chicago; November 26, River Grove Sunday-school meeting.

Miss Edna Gray Johnson, November 19, addressed Y. W. C. A., Goshen College, Goshen, Ind.

Rev. James O. Duffey, November 12, taught a Bible class in Central Baptist Church, Chicago.

Dr. P. B. Fitzwater, November 10, evening service, Winnetka Evangelical Church, Winnetka, Ill.; November 24, morning and evening services, Kimball Avenue Evangelical Church, Chicago.

Miss Ruby Ann Jackson, November 17, spoke to assembled Sunday-school, Fifth United Presbyterian Church, Chicago.

Rev. D. A. Noble, November 3 and 17, young people's and evening church services, Englewood Swedish Mission Evangelical Covenant Church; November 24, morning service, Christ Methodist Episcopal Church, Chicago.

Dr. H. Framer Smith, November 16, First Baptist Church, Independence, Ia.

Rev. William M. Runyan, November 3 to 17, gospel services and Bible expositions at First Evangelical Church, Oak Park, Ill.

Rev. Harold L. Lundquist, November 4, Young Men's Club, Moody Memorial Church, Chicago; November 17, evening service, Salem Swedish Methodist Episcopal Church, Chicago; November 24, young people's meeting, Lakeview Swedish Mission Church, Chicago.

STUDENTS OF OTHER DAYS

Former students, in sending items of interest, will confer a favor upon the department editor if they will indicate year of graduation or last year of attendance at Institute.

Roy A. Brehm '21, writes from 2134 Lake St., Lincoln, Neb., that he has "just returned home after a term of missionary service at Sianfu, Shensi, China, in connection with the Scandinavian Alliance Mission, an associate of the China Inland Mission."

William H. Swann, Evening School '12, last September was appointed by the St. Louis Conference of the Methodist Episcopal church to the Fruitland circuit, which has three preaching places. The parsonage is at Oak Ridge, Mo. Mr. Swann asks prayer that souls may be saved on his circuit this year.

William E. Timms '27, writes: "I moved from Cadillac, September 24, to this charge (Methodist Episcopal church, Kent City, Mich.) where I have two Methodist churches, one at Kent City, the other at Casnovia." Mr. Timms' first pastorate after leaving M. B. I. was the People's Methodist Church, Cadillac, where he remained for two years.

William H. Sinclair '22, was ordained to the ministry of the gospel in the Judson Baptist Church, Oak Park, Ill., on Sunday

evening, November 9. An impressive service was conducted by Rev. Joseph Croft Dent, D.D. '92. Other pastors participated, and an appropriate service of song was contributed. Delegations from other churches were present, including visitors from the Mount Prospect church of which Mr. Sinclair is pastor.

Urven V. White '26, was recently called to the pastorate of the Baptist church, Delavan, Ill. He writes: "We have a splendid group of young people for a small church, and one or two are thinking of giving themselves to definite Christian work. So we trust by the Lord's blessing to be sending students to you in the future. We ask an interest in your prayers, and pray God's rich blessing on the school we love."

Clysta S. Stephenson '19, writes that she and her sister, S. Elva '19, are still in missionary work in Western Canada where the needs and opportunities are great. "We long to see more Moody trained workers come to this harvest field."

Herbert H. Janetzki '26, and Mrs. Janetzki '26, 3 Kalimna St., Balwyn, E-8, Victoria, Australia, write: "We are engaged in meetings in factories and work shops on the water front, and in the open air. In some places we have an audience of 300 men, many of whom never go to church. Pray for us."

John M. Baxter '28, and Mrs. Baxter '28, Wetaskiwin, Alberta, Canada, testify to God's continued blessing on their work. Their gospel services are gaining in attendance, and they attribute this gain to "the giving out of His precious Word."

E. J. Bott '28, and Mrs. Bott (nee Lethea Coyle '28), wrote from Plentywood, Mont.: "The Lord has given us a very blessed place to work for Him in His vineyard here in the Montana hills. It is not a self-supporting work but the harvest is great."

Irene Forsythe '25, is now in the country district near Tsingtao, Shantung, China, and is very happy in her association with the native workers, and in relieving physical ills of sufferers, while advancing in acquaintance with the field.

Minor P. Northem '22, and Mrs. Northem '21, sent an interesting report from Odessa, Minn., where Mr. Northem is pastor of two churches. They are grateful for a wide-awake company of young people and children. The town church has been reconstructed and greatly improved, the re-dedication having been observed December 1.

Mrs. Alfred F. Becker, Jr. (L. Rowena '20), in a letter written from Bangassou, French Equatorial Africa, reports constant activities in evangelistic work. Some trying ordeals have been met and conquered through prayer. The terrific hold of Satan upon some villages is recognized, and victories follow only upon real prayer warfare. Prayer is requested for continued blessing.

Harold R. Cook '26, Apartado 22 Carupano, Venezuela, S. A., visited Margarita Island to attend a summer conference of native workers. There is but one missionary family upon this island of nearly sixty thousand population. "The conference was a great blessing to both missionaries and natives, with so many wishing to take part in testimony that it was con-

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tinued in an evening service, with a very large attendance." Mr. Cook was surprised at the number and size of towns on the island where there has not been a single gospel witness.

W. E. Sampson '26, writes from Texon, Tex., telling of great blessing in his ministry. He has recently opened a fourth church, at Best, and is now holding services at Texon, Best, Santa Rita, and Powell Field. He stresses work among the children, having about 400 boys and girls in Texon alone. A building program is being launched, and they hope to provide separate classrooms for the Sunday-school.

Loya Sutherland '05, Lawton, Mich., sends cheering news. "I am glad to bring you a very different report than you had from me a year ago. I have sufficiently recovered my health as to take up work again. This does not mean that I am a well man, but an opening came here in the Baptist church, such as I can handle without breaking, and you can know we are happy indeed to be located again in a parsonage." Many friends will rejoice in Mr. Sutherland's improvement in health, and will pray for God's blessing upon his new work.

D. Inez Lewis '22, 5700 Bryan Parkway, Dallas, Tex., writes that for the past four years she has been doing visitation work for the Witness Congregational Church, as well as conducting the women's and children's meetings. About half of her time for the last two years has been given to radio revival work.

BORN

To Cecil T. Allin '24, and Mrs. Allin (Olga M. Anderson '23), a son, Ronald Thorne, October 27, Roscoe, S. Dak.

To Harry Dixon Loes '15, and Mrs. Loes '24, a daughter, Roberta Mae, November 23, Muskogee, Okla.

To Charles S. Scott '18, and Mrs. Scott (Lola C. Scott '18), a son, Charles Spurgeon, October 5, Managua, Nicaragua, C. A.

MARRIED

Roger William Howes '24, and Mary Fickett, October 29, China Inland Mission, Chungking, Szechwan, West China.

AT REST

Mrs. Harvey C. Petersen (nee Muriel L. Lawson '20), on October 25, 1929, after three days' illness, departed this life in the parsonage of the Horton Baptist Church, Waverly, Ia. Mr. Peterson '21, and the bereaved family find much consolation in the promises of God's Word.

R. R. Shirk '23, is bereft of his wife, who was called to be with the Lord from Neodesha, Kan. A baby boy was born to them on October 4, and three days later the mother fell asleep in Jesus.

On the morning of November 25, Ruby S. Stewart (Mrs.) '12, entered into rest at her home, Mountain Lakes, N. J.

SOLOS and DUETS

10 NEW Songs. Send 20c stamps.

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29 W. Lake St.

Chicago

January, 1930

STRENGTHENING JEWISH WORK

Abraham B. Machlin, '19, has changed his field of activity and is gladly welcomed to Chicago. The following paragraph recently appeared in the *Chicago Baptist News*:



Rev. Abraham Machlin, Mrs. Machlin and their daughter

"When next you drive north on Kedzie Avenue opposite Humboldt Park, notice No. 1340; that is where Rev. Abraham Machlin lives, and is beginning a new work among the Jews. Mr. Machlin comes to us from Buffalo, where he has worked for nine years under the Buffalo Baptist Union and the American Baptist Home Mission Society. The work in Chicago will be under the supervision of a commission of the executive council."

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from November 1 to 30, 1929, inclusive.

Africa Book Fund: 14 shipments to Africa: 129 Colportage Library books, 45 Evangel Booklets, 1 Pocket Treasurys, 60 tracts.

Army and Navy Book Fund: 1 shipment to 1 foreign country: 26 Evangel Booklets, 50 Pocket Treasurys.

Fire Station Book Fund: 1 shipment to 1 state; 15 Colportage Library books, 15 Evangel Booklets, 10 Pocket Treasurys.

Free Tract Fund: 13 shipments to 10 states, 1 shipment to Canada, 1 shipment to 1 foreign country: 3,885 tracts.

General Mission Fields Book Fund: 19 shipments to the Philippine Islands, 1 shipment to the Canal Zone, 1 shipment to 1 state, 3 shipments to 3 foreign countries: 216 Colportage Library books, 182 Evangel Booklets, 1,420 tracts.

Hospital Book Fund: 97 shipments to 34 states, 1 shipment to Alaska, 5 shipments to Canada: 3,839 Colportage Library books, 157 Emphasized Gospels, 4,396 Evangel Booklets, 4,413 Pocket Treasurys, 13,385 tracts, 20 Testaments.

India Book Fund: 5 shipments to India: 171 Colportage Library books, 104 Evangel Booklets, 25 Pocket Treasurys.

Latin America Book Fund: 4 shipments to 3 states, 11 shipments to 8 foreign countries: 1,052 Colportage Library books, 891 Evangel Booklets, 1,500 tracts.

Life Saving Station Book Fund: 1 shipment to 1 state: 27 Colportage Library books, 29 Evangel Booklets.

Lumber Camp Book Fund: 1 shipment to 1 state, 3 shipments to Canada: 213 Colportage Library books, 375 Evangel Booklets, 110 Pocket Treasurys, 1,700 tracts.

Mountain Book Fund: 970 shipments to 11 states: 9,369 Colportage Library books, 3,225 Emphasized Gospels, 12,309 Evangel Booklets, 15,129 Pocket Treasurys, 6,001 tracts, 1,184 Testaments, 88 Bible Alphabets and Memory Work Booklets.

Pioneer Book Fund: 33 shipments to 6 states, 11 shipments to Canada: 1,492 Colportage Library books, 1,002 Evangel Booklets, 1,006 Pocket Treasurys, 1,040 tracts.

Prison Book Fund: 90 shipments to 34 states, 1 shipment to Alaska, 4 shipments to Canada: 2,863 Colportage Library books, 1 Emphasized Gospels, 3,189 Evangel Booklets, 4,019 Pocket Treasurys, 5,708 tracts, 201 Testaments.

The total amount of literature sent on the above Book Funds during November is as follows: 1,211 shipments to 41 states, 19 shipments to the Philippine Islands, 1 shipment to the Canal Zone, 2 shipments to Alaska, 24 shipments to Canada, 35 shipments to 15 foreign countries: 19,386 Colportage Library books, 3,383 Emphasized Gospels, 22,814 Evangel Booklets, 24,763 Pocket Treasurys, 34,699 tracts, 1,405 Testaments, 88 Bible Alphabets and Memory Work booklets.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received November 1 to 30, 1929, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 7.67
Alaska	2	10.00
General Missions	4	20.50
Hospital	70	200.49
India	4	20.76
Latin America	6	29.00
Lumber Camp	4	8.00
Mountain	567	3,584.69
Pioneer	71	372.19
Prison	340	1,744.57
Free Tract	9	6.20

THE EARTH, THE THEATER OF THE UNIVERSE

By CLARENCE H. BENSON

Director of the Christian Education Courses of the Moody Bible Institute

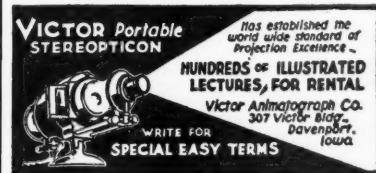
(Just off the press)



The stars and the planets, the rocks and the frozen animals of the polar regions, the seasons and the changed climates, all shout their testimony as to the original creation, the earth's first catastrophe, the reconstruction, Satan gaining the earth, degeneration, the Deluge, the abiding curse and the earth's glory age yet to come. Written in a popular, understandable style.

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RADIO STATION

W-M-B-I

1080 kilocycles (277.6 meters)

ANNIVERSARY MONTH

While the Moody Bible Institute began regular weekly broadcast in the year 1925, using the facilities of other Chicago stations, and while it also began the use of its own 500 watt station with its own call letters, W-M-B-I, in the month of July, 1926, nevertheless in this month of January mark two anniversaries in the life of the Radio Department.

On January 20, 1928, the 5000 watt transmitter located at Addison, Ill., was dedicated. On the following Friday night, January 27, 1928, the weekly *Midnight Hour* began.

By God's marvelous grace, the radio ministry has continued uninterruptedly since that time, and the Lord has been pleased to honor the ministry with many precious souls, and many of His saints have been comforted and strengthened by His Word as it has gone out over the air.

Recalls the Dedication Ceremony

Anniversaries are times of reminiscing, as well as occasions for the look ahead, and the dedication ceremony conducted by Dr. Gray at the time of the first broadcast over the high-powered transmitter is one that shall long linger in the minds and hearts of the many listeners who heard it, as well as those who took part in it. It seems particularly fitting after these two years of service, during which God has revealed some most gracious results, that a portion of Dr. Gray's dedicatory address be reproduced on this page:

"We dedicate this station as a witness that the Bible is the authoritative and inspired Word of God from Genesis to Revelation.

"We dedicate it as a witness that our Lord Jesus Christ is Himself very God, begotten not made, being of one substance with the Father.

"We dedicate it as a witness to the solemn truth that man is by nature a fallen creature, dead in trespasses and sins, and that in the words of Christ 'except a man be born again, he cannot see the kingdom of God.'

"We dedicate it as a witness to the comforting truth that Jesus Christ Himself bore our sins in His own body on the tree, and that now 'whosoever shall call upon the name of the Lord shall be saved.'

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him, O forgive," they cry,
"Nor let that ransomed sinner die."

"We dedicate this broadcasting station tonight as a witness to our belief in the Holy Ghost, the third person of the adorable Trinity, the regenerator of men, who dwells in the Christian believer, and who enables him by His grace, through obedience to the inspired Word of God, to live a life of victory over every known sin.

Have you made your reservation for Founder's Week Conference?

ANNOUNCER'S DESK

Wendell P. Loveless

TRIO ENGAGEMENTS



The Announcers Trio has conducted services in the following places thus far this fall and winter, and we have had the privilege of meeting a great many of our regular listeners. It is a joy to us to have this privilege of personal ministry and personal contact with those with whom we fellowship daily through the radio work.

First Congregational Church of Cicero, Ill. (district meeting of the Fundamental Young People's Fellowship); Moody Memorial Church, Chicago (Pacific Garden Mission anniversary program); First Evangelical Church, Elgin, Ill. (assisted in special meetings conducted by Evangelist Harry VomBruch and Walter Macdonald); Grand Haven, Mich. (in the large city high school auditorium); Elim Free Church, Chicago; City Mission, Grand Rapids, Mich.; Englewood Gospel Tabernacle, Chicago; Wheaton College Inter-denominational Church, Wheaton, Ill.; Central Baptist Church, Gary, Ind.; Swedish Free Church, Rockford, Ill.; Bible Witness Hall, Zeeland, Mich.; Fourth Presbyterian Church, Chicago.

Co-operation

The following have recently assisted in the programs of W-M-B-I. We count it a great privilege to have the co-operation and fellowship of many believers from practically all of the evangelical denominations.

Spoolstra Sisters; Rev. Roscoe Wilson, pastor, United Brethren Church, Hammond, Ind.; group, Christian Fellowship Club; Moody Church, Chicago; group from Lake View Swedish Mission Church; Ladies Auxiliary Chorus of the Swedish Covenant Churches of Chicago; Moody Church Chorus Choir; Rev. A. J. Bowen, missionary; Rev. W. Stillman Martin; Rev. R. N. Muir, South Africa General Mission; Harry A. Ironside.

A World-Wide Witness

"We dedicate it as a witness that the Church is the body of which Christ is the Head, and that its mission is to carry the gospel of salvation to all men and to every nation under heaven, for which purpose it is that the young men and women in the Institute are being trained. Thousands of former students are now carrying this gospel to every known part of the world, and some of them in the past, and because of their testimony thereto, are tonight filling martyrs' graves awaiting the glorious resurrection.

"We dedicate this station as a witness to that glorious resurrection of the body when Jesus Christ Himself shall come again, personally and visibly, bringing His reward with Him.

"A lamp in the night, a song in time of sorrow,
A great glad hope, which faith can ever borrow
To gild the passing day with the glory of the morrow,
Is the hope of the coming of the Lord."

"We dedicate this broadcasting station as a witness that when Christ thus comes 'a second time without sin unto salvation,' the Church which is His body shall be 'caught up to meet Him in the air,' and the kingdom will be restored to Israel even as He promised. It is then that Christ and His saints shall reign over that kingdom and He shall judge His people righteously and govern the nations upon earth.

"We dedicate this station as a so-often witness that as Jesus said, the wicked, that is the unbelieving, shall go away into everlasting punishment, and the righteous into everlasting life."



FROM NEW ZEALAND

A message which encouraged and warmed the heart of the members of the radio staff came recently from our brother John J. Gow, of Dunedin, New Zealand. This communication from one who had never heard W-M-B-I over the air, but had read of its ministry in the columns of the Moody *MONTHLY*, is in the form of a prayer, which is reproduced herein:

God Bless W-M-B-I

God bless the daily work
of W-M-B-I!
May no distractions lurk
To hinder or defy.
Oh, may the unseen message through the
air,
Be charged with love, and sanctified by
prayer!
May those who lend their skill
to W-M-B-I
Be strengthened by God's will
In all they do, or try.
Oh, may they have one great inspiring
aim—
The quest of souls—the glory of Christ's
name! —Amen.

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Moody Bible Institute Monthly

BOOK NOTICES

(Continued from page 267)

Labor Speaks for Itself on Religion, edited by Jerome Davis.

This symposium of over thirty labor leaders in America, England, Russia, Germany, Austria, China, Japan, Mexico and elsewhere, is a very much needed and valuable study for thoughtful Christians today. However harsh and unfair, even misrepresenting Christianity, some of the views expressed, we cannot afford to be ignorant of their existence in the minds of our fellow men whom we wish to understand and help. The church should not be blind to criticism but rather try to discover its measure of truth and to profit from it. The clergy have discussed and given advice on labor's position and obligation. They do well to listen in their turn and let labor talk back and explain its viewpoint and objective, its grievances and its philosophy.

But not all the leaders here speaking so frankly, probably not the majority, are antagonistic. Some are avowed Christians and surprisingly hopeful about the church and labor co-operating for a common goal. Even where critical of the former's past record, they pay high tribute to her as having contributed more than any other organized institution to human welfare. A few are or have been in the pastorate, and Arthur Henderson of the British Labor Cabinet is a lay preacher. Some who have withdrawn from the pulpit to take up socialism and politics reveal the type of religion they once held and their present interpretation of the gospel, for each article begins with an illuminating biography and that is supplemented by what follows. The longest and perhaps most arresting chapter for ministers is written by a Canadian M. P., telling his vivid experience since quitting the pulpit. 255 pages. 7 1/2 x 5 1/4 inches. Macmillan Company, New York \$2.00 H. E. S.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.
"Trophies from the Missionary Museum," by Clementina Butler. Cloth, 91 pages, \$1.00.
"John the Beloved Disciple as Told by Himself," by Edward Leigh Pell. Stiff cover, 64 pages.
"The White House Gang," by Earle Looker. Cloth, 244 pages, \$3.00.
"Verses by the Way," by James Henry Darlington. Cloth, 191 pages, \$2.00.
"Summer Sermons," by Elliott C. B. Darlington, LL.B. Stiff cover, 63 pages, \$1.00.
"Tell Me a Noah's Ark Story," by Mary Stewart. Cloth, 224 pages, \$2.00.
"The Gist of the Lesson, 1930," by R. A. Torrey. Cloth, pocket size, 35 cents.
"First Prayers for Children," by John Oxenham and Roderic Dunkerley. Cloth, 80 pages, 75 cents.
"The Voice of Norfolk," compiled by Henry H. Kratzig. Cloth, 154 pages, \$1.50.
"The Jesus Road and the Red Man," by G. E. E. Lindquist. Cloth, 155 pages, \$1.50.
"Koren Calls!" by Lois Hawks Swinehart. Cloth, 160 pages, \$1.25.
"Christian Citizenship and Visitation Evangelism," by A. Earl Kernahan, D.D. Cloth, 127 pages, \$1.50.
"Kidnapped by Air," by Dillon Wallace. Cloth, 287 pages, \$2.00.
Macmillan Company, New York.
"Disestablishment," by Rt. Rev. Herbert Hensley Henson, D.D. Cloth, 214 pages, \$1.75.
"The Christian's Alternative to War," by Leyton Richards. Cloth, 159 pages, \$1.50.
"A History of English Literature," by Emile Louis and Louis Gazamian. Cloth, 144 pages, \$7.50.
"The Mind of St. Paul," by Arthur Holmes, M.A., Ph.D. Cloth, 263 pages, \$2.00.
"Graphic Chart of Ancient History," by G. H. Reed, M.A. Paper, 29 x 39 inches, \$1.50.
"The Christian and Birth Control," by Edward Lyttelton, D.D. Cloth, 124 pages, \$1.50.
Doubleday, Doran and Company, Garden City, N. Y.
"The New Testament in the Light of Modern Research," by Adolf Deissmann, D.Theol., D.D., Litt.D. Cloth, 193 pages, \$2.00.
"Christianizing a Nation," by Rev. Charles E. Jefferson, D.D. Cloth, 200 pages, \$2.00.
Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.
"The Ministry of Music," by T. E. Reynolds, Mus.Bac. Cloth, 194 pages, \$1.25.

"Edgar Young Mullins," by Isla May Mullins. Cloth, 216 pages, \$2.00.

Charles Scribner's Sons, New York.

"Human Nature in the Bible," by Prof. William Lyon Phelps. Cloth, 347 pages, \$2.00.
"Samaria in Ahab's Time," by J. W. Jack, M.A. Cloth, 186 pages, \$3.00.

"The Bridge between the Testaments," by Henry Kendall Booth. Cloth, 210 pages, \$2.00.
"Psychology for Bible Teachers," by Edward Aldridge Annett. Cloth, 253 pages, \$1.50.

J. B. Lippincott Company, Philadelphia.

"Out of the Storm," by Marcia Macdonald. Cloth, 274 pages, \$1.75.

"The Prodigal Girl," by Grace Livingston Hill. Cloth, 312 pages, \$2.00.

D. Appleton and Company, New York.

"Aviation and All about It," by A. Frederick Collins. Cloth, 260 pages, \$2.00.

"The Builder of the Dam," by William Heyliger. Cloth, 230 pages, \$1.75.

Bible Institute Colportage Association, Chicago.

"The Earth the Theater of the Universe," by Clarence H. Benson. Cloth, 140 pages, \$1.50.

Orthodox University Press, New York.

"Jesus of Nazareth," by Agnes Adams. Cloth, 96 pages, \$2.00.

The Judson Press, Philadelphia.

"A Great Evangelism," by Samuel G. Neil, D.D. Cloth, 252 pages, \$1.50.

E. P. Dutton and Company, New York.

"Two Boys in South American Jungles," by Grace B. Jekyll. Cloth, 167 pages, \$2.00.

Harper and Brothers, New York.

"The Gospel Story of Jesus," edited by G. Waterhouse. Cloth, 106 pages, \$2.50.

Augsburg Publishing House, Minneapolis.

"Ten Studies on the Child," by Jacob Tanner, A.M., S.T.D. Cloth, 84 pages, 60 cents.

W. A. Wilde Company, Boston.

"The Runaway Dog Team," by Arthur C. Bartlett. Cloth, 303 pages, \$1.75.

Bobbs-Merrill Company, Indianapolis, Ind.

"A Letter from Pontius Pilate's Wife," re-written by Catherine van Dyke. Cloth, 53 pages, \$1.00.

G. P. Putnam's Sons, New York.

"Why am I a Christian?" by Rt. Rev. Arthur E. Winnington Ingram, D.D. Cloth, 204 pages, \$2.50.

Marshall Jones Company, Boston.

"The Allies of Religion," by Elwood Worcester, D.D. Cloth, 341 pages, \$2.50.

John Day Company, New York.

"The Life of Christ: A Map," by Isabella Hunner. Paper, 26 x 34 inches, \$2.00.

McGraw-Hill Book Company, New York.

"The Art of Rapid Reading," by Walter B. Pitkin. Cloth, 243 pages, \$2.50.

Lincoln MacVeagh—The Dial Press, New York.

"A Short History of the Jews," by E. E. Kellett. Cloth, 280 pages, \$3.50.

Nicholson Printing Company, Richmond, Ind.

"Spiritual Experiences in Business Life," by W. V. Marshburn, M.D. Cloth, 141 pages.

B. B. Kirkbride Bible Company, Indianapolis, Ind.

"The New-Chain Reference Bible," compiled and edited by Frank Charles Thompson, D.D. Ph.D.

China Inland Mission, Philadelphia.

"Hudson Taylor—The Man Who Believed God," by Marshall Broomhall, M.A. Cloth, 244 pages, \$1.00.

Conference Press, 912 Belmont Avenue, Chicago.

"Europe's Coming Fate and World-Wide Events in the Light of History and the Prophetic Word," by August Hedlund. Paper, 46 pages, 25 cents.

Chicago Gospel Tabernacle, 825 Barry Avenue, Chicago.

"Chinese Lantern," by Paul Rader. Cloth, 42 pages, \$1.00.

Extension Committee of the Hinson Memorial Baptist Church, Portland, Ore.

"What God Did for Me," a sermon by Dr. W. B. Hinson.

"Christ Jesus," a sermon by Dr. W. B. Hinson.

Marshall, Morgan and Scott, London.

"Whosoever Shall Receive," by Mary Warburton Booth. Cloth, 152 pages, \$1.00.

"Jesus Christ vs. the Modernists," by Canon T. B. Robertson. Paper, 88 pages.

John Ritchie, Kilmarnock, Scotland.

"The Accepted Time," by various authors edited by W. Hoste, and R. McElheran. Cloth, 160 pages, 60 cents.

"Light in the Home Calendar," 2d.

"Household Text Almanac," 1d.

"Guidance and Help," 2/-.

"Out of His Treasure," 1/6.

"Pleasant Paths," 1/6.

"Daily Bread Calendar," 1/2d.

"Christians Pocket Diary," 2d, 3d, 9d, and 2/-.

T. and T. Clark, Edinburgh, Scotland.

"A Grammar of New Testament Greek, Volume II," by James Hope Moulton, M.A., D.Litt., D.D., D.Theol., and Wilbert Francis Howard, M.A., B.D. Paper, 543 pages, \$3.75.

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